PRICE 10 CENTS

6 JUNE, 1896

Library of Drury College 1897

The Outlook

A Family Paper

EDITORIAL:

The Tornadoes in the West.... 1055
The River and Harbor Bill..... 1055
Free-Silver Victory in Kentucky 1056
The Prohibition Convention..... 1056
A Citizens' Boycott..... 1057
A Significant Parade..... 1057
Rapid Transit..... 1057
New York's Lost Opportunity... 1058
Presbyterian General Assembly. 1058
An Economic Fallacy..... 1059
The Human Life of God..... 1060
"The Art of Living Together" 1061

CONTRIBUTED ARTICLES:

Yale Lectures on Preaching:
IV.—The Human Life of God 1062
By the Rev. Henry van Dyke, D.D.
A Raconteur..... 1066
By Ian Maclaren
Self-Government by the Mormons 1067
By Eugene Young
The Muse..... 1069
By Frank Dempster Sherman

THE RELIGIOUS WORLD:

Congregational Union of England 1070
Unitarian Anniversaries 1070
Presbyterian General Assembly. 1071
The Methodist General Conference 1072

BOOKS AND AUTHORS:

Essays on Nature and Culture (Mabie)..... 1074
Rome and Pompeii (Brossier)... 1074
Irenics and Polemics (Bacon)... 1075
New Books, etc., etc..... 1075

THE SPECTATOR

NOTES AND QUERIES

ABOUT PEOPLE

WE should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. This is what we mean by progress.

HENRY WARD BEECHER.

THE OUTLOOK CO. · CLINTON HALL · ASTOR PLACE
NEW YORK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EDUCATIONAL

New York City

SCHERMERHORN'S TEACHERS' AGENCY
Oldest and best known in U. S.
Established 1855. 3 East 14th St., N. Y.

The Misses Ely's School for Girls
RIVERSIDE DRIVE
85th and 86th Streets, New York

California

POMONA COLLEGE, Claremont, Cal.—Full College courses leading to degrees of B.A., B.L., B.S. Degrees recognized by University of California and other similar graduate schools. Thirty-five miles from Los Angeles. An Academic course. Preparatory school preparing for all institutions connected with the College. Address C. G. BALDWIN, President.

Connecticut

Brookfield Center, Fairfield Co., Conn.
The Curtis School for Young Boys
A strong life in school and out, full of normal activities and healthy conditions. A clean moral atmosphere, a loyalty, a high purpose—full of help for your boy's manhood. Home life; single rooms. $500. 22d year. A book full of suggestion. FREDERICK S. CURTIS.

The Housatonic Valley Institute Cornwall Conn.
Among the Berkshire Hills of Northwestern Connecticut. Home School for boys. Classical, Scientific, Business, Preparatory Courses. Thirteenth year.
H. B. MacFarland, S. B., L. W. Arnold, A. B., Principals.

FAIRFIELD ACADEMY.—HOME SCHOOL FOR BOYS. Fits for business or college. Genuine home; individual teaching; healthful; 50 miles from New York. FRANCIS H. BREWER, A.M., Prin., Fairfield, Ct.

The Misses Stowe Principals of the HOMESTEAD SCHOOL FOR GIRLS, Greenwich, Ct. A Family School for 12 Girls.

WOODSIDE SEMINARY
Reopens Sept. 24th, 1896. City advantages for culture and study. Rural surroundings.
Miss SARA J. SMITH, Principal, Hartford, Conn.

THE
Hotchkiss School
LAKEVILLE, CONN.
Prepares for the best colleges and scientific schools. The next year will begin Sept. 16, 1896.
EDWARD G. COY, Head Master.

OLD LYME, Conn. Boxwood School for Girls
Elective and college preparatory. Special advantages in Art and Music. Separate department for girls under twelve. Mrs. RICHARD SILL GRISWOLD.

SCHOOL FOR BOYS—Summer Session
MARK PITMAN, A.M., Principal
Wallingford, Conn.
References { Hon. Wm. G. Choate, New York. / Rev. Edward Everett Hale, D.D., Boston. / Dr. Francis Bacon, New Haven. / Hon. Nathaniel Shipman, Hartford.

District of Columbia

Chevy Chase French and English Boarding and Day School for Young Ladies.—Half an hour from Washington, D. C., by electric cars. French the Language of the house. Reopens October 1, 1896. Address Mlle. Léa Bouligny, P. O. Station E, Washington, D. C.

Indiana

Rose Polytechnic Institute
Terre Haute, Ind. A School of Engineering. Mechanical, Electrical, Civil Engineering, Chemical courses. Well endowed. Extensive Shops and Foundry. Modernly equipped Laboratories in all departments. Expenses low. Address C. L. MEES, President.

France

FRANCE, Paris.—St. Margaret's Church School. A French and American School for Girls. French the language of the household. Autumn term opens October 1. Terms, $1,000 a year. Address Miss JULIA H. C. ACLY, 50 Avenue d'Iéna.
A teacher will conduct pupils from New York to Paris in September. Address, until Sept. 1, Miss Mary Davy, care Finch, Van Slyck & Young, St. Paul, Minn.

Massachusetts

OAK GROVE HOME SCHOOL FOR GIRLS, Amherst, Mass. Reopens September 23d, 1896. Certificate admits to Smith and Wellesley.
Miss VRYLING WILDER BUFFUM, A.B., Principal.

AMHERST, MASS.
Mrs. W. F. Stearns's Home School for Young Ladies. Reopens Sept. 22, 1896.

SAUVEUR AMHERST SUMMER SCHOOL
July 6th—August 14th, at Amherst College. Twenty-eight courses offered. Programme free. Address
Prof. W. L. MONTAGUE, Amherst, Mass.

Massachusetts

Auburndale, Mass. (10 miles from Boston)
Lasell Seminary FOR Young Women
suggests to parents seeking a good school consideration of the following points in its methods:
1st. Its special care of health.
Resident Nurse supervising work, diet, and exercise; *abundant food in good variety, and well cooked*; early and long sleep, a fine gymnasium, furnished by Dr. Sargent of Harvard; bowling-alley and swimming-bath; no regular or foreknown examinations, etc.
2d. Its broadly planned course of study.
Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; *in some things equal to college work; in others, planned rather for home and womanly life.* Two studies required and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of high schools.
3d. Its homelike air and character.
Training in self-government; limited number (many *declined every fall for lack of room*), personal oversight in habits, manners, care of person, room, etc.; comforts not stinted.
4th. Its handiwork and other unusual departments.
Pioneer school in scientific teaching of Cooking, Millinery, Dress-Cutting, Business Law for Women, Home Sanitation, Swimming.
Regular expense for school year, $500. For illustrated catalogue address (mentioning *The Outlook*),
C. G. BRAGDON, Principal.

Boston University Law School
New Hall, Ashburton Place,
Opens Oct. 7. Boston, Mass.

Eastern Teachers' Agency
Miss E. F. FOSTER, Manager
50 Bromfield St., Boston, Mass.
TELEPHONE, BOSTON, 775-2
Teachers furnished for all grades of public and private schools, Specialists in any desired branches, Tutors and Governesses.

Manual Training
FREE COURSES for TEACHERS, fitting for both Grammar and High School Work at the SLOYD TRAINING SCHOOL, established by Mrs. Quincy A. Shaw, in Boston.
Time for each course, October 1st to June 1st.
Address GUSTAV LARSSON, Principal
39 North Bennet St. = = = Boston, Mass.

BRADFORD ACADEMY
Founded 1803. For the higher education of young women. Classical and scientific course of study, also Preparatory and optional. Year begins Sept. 16, 1896.
Apply to Ida C. Allen, Prin., Bradford, Mass.

DIVINITY SCHOOL
OF
HARVARD UNIVERSITY
CAMBRIDGE, MASS.
AN UNDENOMINATIONAL SCHOOL OF THEOLOGY
Announcement for 1896-97, Now Ready

THE CAMBRIDGE SCHOOL A select, private school for girls.
Best preparation for college. Many courses not leading to college. Comforts of home. Mr. ARTHUR GILMAN is the Director, Cambridge, Mass.

Williston Seminary Easthampton, Mass.
Academy for Boys. Prepares for any college or scientific school. Fully equipped laboratories in Chemistry, Physics, and Biology for training for medical schools. Fifty-sixth year opens Sept. 10, 1896. WM. GALLAGHER, Ph.D., Principal.

LOWELL, MASS. ROGERS HALL
A Home School for Girls and Young Women. Certificate admits to Smith and Wellesley. Reopens October first. Terms, $750. References: Mrs. Alice Freeman Palmer, Mrs. Frederic T. Greenhalge. For further particulars address Mrs. E. P. UNDERHILL, M.A., Principal.

SOUTH HADLEY, MASS.
MOUNT HOLYOKE COLLEGE offers three Collegiate courses. Music and Art. Library, Laboratories, Cabinets, and Observatory. The sixtieth year opens Sept. 17th, 1896. Board and tuition, $250. Mrs. E. S. MEAD, President.

KINDERGARTEN NORMAL
DEP'T OF THE
Industrial Institute
SPRINGFIELD, MASS.
Two years' course. Send for catalogue.

Miss Kimball's School for Girls Worcester, Mass.
Thorough preparation for College. Intermediate, Academic, and Special Courses. Send for Illustrated Circular.

Massachusetts

THE NEW PROFESSION in the Sunday-school, Missionary and Physical work, demands men and women as leaders. The School for Christian Workers, Springfield, Mass., by its thorough courses and eleven instructors—specialists in their departments—has the equipment to meet the need. *Fifty leaders should enter Sept. 2d.* The demand for graduates is *many times* the supply. Send for catalog and chart—outlining the organization of the S. S. as an educational institution and thus demanding specialists for its full development.

New Hampshire

COLBY ACADEMY, New London, N. H.
$200 to $250 a Year. Co-educational. 44th Year.
Send for Catalogue. Rev. GEO. W. GILE, PRESIDENT.

New Jersey

Montclair Military Academy,
Montclair, N. J.
A thoroughly active boy must be doing something. If he is not employed, he is in mischief. We fill every hour of the day with study in school, or with play on the field and in the gymnasium.
Visit the Academy and see how closely related good play is to good work.
J. G. MACVICAR,
Head Master

The Misses Anable's English, French, and German Boarding and Day School
NEW BRUNSWICK, NEW JERSEY
College Preparation, Art, and Music. Apply for circulars.

New York

284 Delaware Avenue, Buffalo, N. Y.
BUFFALO SEMINARY
The forty-sixth year. For circulars address
Mrs. C. F. HARTT, Principal.

MISS BENNETT'S SCHOOL FOR GIRLS
Irvington-on-Hudson, N. Y. Opens Sept. 23d, 1896. An exceptional school with the most desirable school features, 20 miles from New York. Refers to Charles Dudley Warner, &c. Apply to the Principals,
Miss MAY F. BENNETT, Miss ELEANOR W. ROSE.

ST. JOHN'S SCHOOL
MANLIUS, N. Y.
Next term begins September 16th, 1896.
Apply to WM. VERBECK.

NEW YORK, Newburgh.
The Misses Mackie's School for Girls
Academic and College-Preparatory. Special advantages in Art and Music. Certificate admits to Vassar and Wellesley.
One and a half hours from New York.

SUMMER SCHOOL at the Peekskill, N. Y. Military Academy.
Location healthful; care and instruction excellent. Send for circular to Col. LOUIS H. ORLEMAN, Prin.

The Clinton Classical School for Boys
Summer term begins June 25th. Fall term begins September 17th. CHARLES W. CLINTON, Ph.D., Principal, Peekskill-on-Hudson, N. Y.

LYNDON HALL SCHOOL
For Young Ladies. 48th year. College preparation.
SAMUEL WELLS BUCK, A.M., Poughkeepsie, N. Y.

RIVERVIEW ACADEMY
61st year. Prepares thoroughly for college, the Government Academies, and Business. U. S. Army officer detailed at Riverview by Secretary of War.
JOSEPH B. BISBEE, A.M., Principal, Poughkeepsie, N. Y.

Union College Summer School
To be held at Saratoga, N. Y.
For circular giving full information address
EDWARD E. HALE, JR., Schenectady, N. Y.

SARATOGA SUMMER SCHOOLS for both sexes. July 6 to August 14. Board $5.00 a week and upwards. 30 COURSES offered by faculty of Union College; also special coaching for entrance to any college this fall. 13 COURSES in Schools of Theology and Hebrew, by leading Professors from Hartford, New Haven, Philadelphia, Toronto, etc. Address D. F. Ritchie, Secretary, Saratoga Springs, N. Y.

Sing-Sing-on-the-Hudson, N. Y.
OSSINING SCHOOL FOR GIRLS
Prepares for college. Advance courses in Art and Music. Albert Ross Parsons, Musical Director. One hour from New York. European party sails June 27th 29th year begins Sept. 23d. Miss C. C. FULLER, Principal.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New Jersey

IRVING INSTITUTE FOR BOYS
Tarrytown-on-Hudson, N. Y. 25 miles from N. Y. City. 41st year. Summer term.
J. M. FURMAN, A.M., Prin.

BERKELEY ACADEMY RAMAPO MOUNTAINS
Summer session; real home life; one hour out; co-educational; $250 per year. Rev. J. Cameron, M.A., Suffern, N.Y.

Ohio

1020 Prospect Street, Cleveland, Ohio
Miss Mittleberger's School for Girls
Prepares for all Colleges open to women.
Fall term begins September 23.

Oberlin Theological Seminary 62d year opens
Sept. 23d, with special advantages in the College and the Conservatory of Music. E. I. BOSWORTH, Sec.

OXFORD, OHIO
THE WESTERN A College and Seminary for Women
Miss LEILA S. MCKEE, Ph.D., President. Forty-second year opens Sept. 9, 1896. Superior advantages for thorough Christian culture. Terms, $250 per year.

Pennsylvania

Miss Baldwin's School FOR GIRLS
BRYN MAWR, PA.
MISS FLORENCE BALDWIN, Principal. Preparatory to Bryn Mawr College. Within five years more than fifty pupils have entered Bryn Mawr College from this school. Certificate admits to Smith, Vassar, and Wellesley. Diploma given in both General and College Preparatory Courses. Fine fire-proof stone building. 25 acres beautiful grounds. For circular address the Secretary.

BRYN MAWR COLLEGE BRYN MAWR, Pa.
A college for women. Offers undergraduate and graduate instruction. Awards annually two European Fellowships (value $500), seven Graduate Scholarships (value $200 to $300), and nine Resident Graduate Fellowships (value $525), in Greek, Latin, English, German, and Teutonic Philology, Romance Languages, History or Political Science, Mathematics, Chemistry, and Biology. Competition open till April 15th. Full undergraduate and graduate courses in these departments and in Philosophy and Physics. Courses in Archæology and Geology, and graduate courses in Semitic Languages. For general program or graduate pamphlet, address as above.

OGONTZ SCHOOL FOR YOUNG LADIES
Opens Sept. 30. Established in 1850. Twenty minutes from Philadelphia, two hours from New York. For circular, apply to Principals, FRANCES E. BENNETT, SYLVIA J. EASTMAN, Ogontz School P.O., Pa.

1350 Pine St., Philadelphia, Pa.
Miss Anable's Boarding & Day School
FOR YOUNG LADIES. Estab. in 1848. Circular on application.

THE WALTON-WELLESLEY SCHOOL
2101 and 2103 Spruce St., Philadelphia
For Girls and Young Ladies. Boarding and day. Academic, College Preparatory, and Musical. 15th year. For illustrated catalogue and references address
Dr. & Mrs. JAMES K. DANFORTH.

WALNUT LANE SCHOOL
Germantown, Philadelphia, Pa.
Boarding and Day School for Young Ladies. Reopens Sept. 23d. Academic and College Preparatory courses.
Mrs. T. B. RICHARDS, Prin.
Miss S. L. TRACY, A.M., Associate.

APPLETONS'
Popular Science Monthly
JUNE

The Metric System. HERBERT SPENCER.
A criticism of this much-lauded system pointing out the superior advantages of a duodecimal arrangement.

Principles of Taxation. II. Part. V. Hon. DAVID A. WELLS.
Describes taxation in Egypt, both before and after the reforms introduced by England.

The Monetary Problem. LOGAN G. MCPHERSON.
Showing how the experience of other countries might be used to advantage by the United States.

Woman and the Ballot. ALICE B. TWEEDY.
A reply to an article on this subject in the May number.

Other articles: How the Great Lakes were Built (illustrated); Dr. Nansen's "Throwing Stick;" Co-ordination of our Educational Institutions; Frogs and their Uses (illustrated); Why Progress is by Leaps; Posthypnotic and Criminal Suggestion; The Subterranean River Midroï (illustrated); Our Southern Mocker; Sketch of James Blythe Rogers (with Portrait).

Correspondence; Editor's Table; Scientific Literature; Fragments of Science.

50 cents a number; $5.00 a year
D. APPLETON & CO., NEW YORK

THE SUMMER NUMBERS OF ST. NICHOLAS FOR YOUNG FOLKS

IF your boys and girls are not already taking *St. Nicholas*, it will be worth while to arrange to have the summer numbers sent to your out-of-town address. They are to be full of vacation features that are interesting and helpful to young folks in many ways.

THE June *St. Nicholas*, now ready, contains an article by Lieutenant John M. Ellicott, U. S. N., entitled "What the Bugle Tells on a War-Ship." On board of a man-of-war, from morning till night, the bugle is calling officers and men to routine duties, and in battle it directs nearly every movement. Most of the notable bugle-calls are given in this article, from reveille to taps, and some of the words which the sailors have fitted to the notes of many of the calls are given too; as, for instance, the following, which is the "mess call" for officers' breakfast:

Soupey, soupey, soup, soup
Without a single bean;
Porkey, porkey, pork, pork
Without a streak of lean;
Coffee, coffee, cof-fee,
The vilest ever see-n.

A DELIGHTFUL story, "The Lost Princess," by Tudor Jenks, begins in this June *St. Nicholas*, to be concluded in July; and the first one of the "Talks with Boys and Girls about Themselves" is also in the June number. This is a series of practical articles, the first one of which tells of what our bodies are made. Noah Brooks's "Story of Marco Polo" begins in June, and in it the author of "The Boy Emigrants," and many other stories for young people, describes the adventures of the famous Venetian traveler who crossed the unknown countries of Asia six hundred years ago.

THESE are a few of the many things in the June issue. It is a good number to begin with, and if you are not already taking *St. Nicholas* you cannot do better than to purchase it at 25 cents on a news-stand, or to give your news agent $1.00 and subscribe for the four numbers, June, July, August, and September. *St. Nicholas* is unquestionably the leading magazine for boys and girls in all the world.

In AMERICAN HOMES and Summer Resorts
How often the "Sunday evening sing" has to be stopped for want of books!
Hymns of Eventide, a booklet of 30 pages, gives choice and favorite hymns and tunes. A dozen for a family, or a hundred for a family hotel, secures pleasant Sunday evenings around the piano. 10 cts. each; $1.00 per dozen; 50 copies, $3.50; 100 copies, $5.00.
FORDS, HOWARD, & HULBERT
47 E. 10th St., N. Y.

FOR CHRISTIAN WORKERS
Gospel Hymns, 1 to 6, for Devotional Meetings. Excelsior Music Edition, 739 Hymns, $75 per 100.
Gospel Choir No. 2. $40 per 100.
Highest Praise, *for the Sabbath School.* $30 per 100.
Christian Endeavor Hymns. $30 per 100.
THE BIGLOW & MAIN CO.
76 East 9th St., New York. 215 Wabash Ave., Chicago.

A **Popular Edition of THE PEOPLE'S BIBLE HISTORY,** in a beautiful, substantial, and cheap form, has just issued from the press of The Henry O. Shepard Co., 212-214 Monroe St., Chicago. A grand, good book for the reader and a magnificently profitable one for the agent. Send for information.

D. Appleton & Co.'s New Books

With the Fathers

With a Chapter on the Monroe Doctrine, and other Studies in the History of the United States. By Prof. J. B. MCMASTER, author of "A History of the People of the United States." 12mo. Cloth, $1.50.

In addition to his timely and important elucidation of the Monroe Doctrine, Prof. McMaster treats of the Third Term from the historical point of view, and discusses other political and financial subjects of grave importance as illustrated by the light of history.

The Folly of Eustace

By R. S. HICHENS, author of "An Imaginative Man," "The Green Carnation," etc. 16mo. Cloth, 75 cents.

Mr. Hichens's new book furnishes another proof of his power of acute analysis and brilliant description. The imaginative quality of these stories will hold the attention of readers.

"Mr. Hichens has proved himself to be a man of ready wit, plentiful cleverness, and of high spirits; . . . one of the most interesting figures among contemporary *romanciers.*"—*London Weekly Sun.*

Ice Work, Present and Past

By T. G. BONNEY, D.Sc., F.R.S., F.S.A., etc., Professor of Geology at University College, London. No. 74, International Scientific Series. 12mo. Cloth, $1.50.

The student of ice and its work frequently finds that books upon the subject are written more with a view to advocating some particular interpretation of facts than of describing the facts themselves. In his work Prof. Bonney has endeavored to give greater prominence to those facts of glacial geology on which all inferences must be founded.

For sale by all booksellers; or will be sent by mail on receipt of price by the publishers,

D. APPLETON & CO.
72 FIFTH AVE., NEW YORK

New Publications

Camilla
A novel of society-life in Sweden. Translated from the Swedish and Danish of RICHERT VON KOCH, with three illustrations by Edmund H. Garrett. 12mo, gilt top, $1.25.

At Hawarden with Mr. Gladstone
By WILLIAM H. RIDEING. One vol., 16mo, 244 pp., cloth, $1.00.

The Victory of Ezry Gardner
A Nantucket Idyl. By IMOGEN CLARK. 16mo, gilt top, 75 cents.

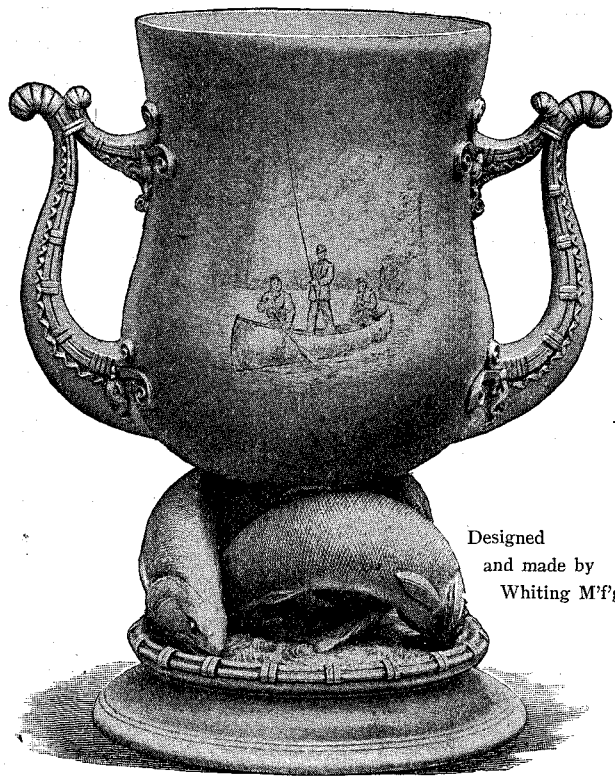
The White Rocks
Translated from the French of EDOUARD ROD. With illustrations by E. Boyd Smith. 12mo, cloth, gilt top, $1.25.

Doctor Lamar
By ELIZABETH PHIPPS TRAIN, author of "A Social Highwayman" and "The Autobiography of a Professional Beauty." 12mo, paper, 50 cents.

Social Meanings of Religious Experiences
Six Lecture-Sermons, by GEORGE D. HERRON, D.D. 18mo, 237 pp., cloth, gilt top, 75 cents.

FOR SALE BY ALL BOOKSELLERS
THOMAS Y. CROWELL & CO.
New York and Boston

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Designed and made by Whiting M'f'g Co.

PRESENTED TO ARTHUR D. WEEKES BY "RESTIGOUCHE" SALMON CLUB.

Solid Silver

(Exclusively.)

TRADE W MARK STERLING

WHITING M'F'G CO.

Silversmiths,

Broadway & 18th St.,

NEW YORK.

Ten Thousand Lengths of Silk.

TWO TO SIXTEEN YARDS EACH.

In both our stores, beginning this week, a great Sale of Remnants, in Silks and Satins, plain and fancy, black and colored. The prices for these Remnants are in every case from 25 to 33⅓ per cent. less than the extremely low prices of our recent Silk Sale.

James McCreery & Co.,

Broadway and 11th St., Twenty-third Street, New York.

1896 Hartford Bicycles

REDUCTION IN PRICE

Patterns Nos. 1 and 2, from $80 to $65
Patterns Nos. 3 and 4, from $60 to $50
Patterns Nos. 5 and 6, from $50 to $45

This is the best value for the money offered in medium-grade machines.

COLUMBIAS

The Standard of the World—acknowledge no competitors, and the price is fixed absolutely for the season of **1896** at **$100**

If you can't buy a Columbia, then buy a Hartford

All Columbia and Hartford Bicycles are ready for immediate delivery.

POPE MFG. CO.

General Office and Factories, HARTFORD, CONN.

Branch Stores and Agencies in almost every city and town. If Columbias are not properly represented in your vicinity, let us know.

STAMPED STEEL CEILINGS

DECORATIVE, DURABLE, AND BEST

for Dwellings, Churches, or Business Houses. Ceilings of any shape, old or new. Send for Catalogue.

H. S. NORTHROP, 29 Cherry St., N.Y.

SOMATOSE

Sick People Well

know the value of a tasty and appetizing food—that *stays* tasty. Here's the value of

SOMATOSE BISCUIT,

containing 10 per cent. SOMATOSE, a dry extract of meat, for dyspeptics and convalescents, made by the American Biscuit & Manufacturing Co., New York. SOMATOSE BISCUITS are easily digested, increase the appetite, restore strength, increase the weight.

For sale by druggists at 60 cts. per box—or sent by manufacturers, charges paid, on receipt of price. Pamphlets mailed free by

Schieffelin & Co., New York, Sole Agts.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

A·Family·Paper

Volume 53 Saturday, 6 June, 1896 Number 23

THE cities of St. Louis and East St. Louis, Mo., were visited by a most destructive tornado between four and five o'clock on the afternoon of May 26. A light wind sprang up, accompanied by a sudden darkness, which increased until the storm broke. In one half-hour the two cities were devastated by death, disaster, and loss of property. Whole blocks of homes were razed. To add to the terror, fire broke out, but the rain fell in torrents and confined the flames to the places where they had started. Buildings erected of stone and iron fell before the storm; iron beams were broken asunder as though they were twigs. Trains of cars were overturned, depots destroyed, school-houses blown down, many of them with the children still in them. Several hotels fell before the guests could escape to the street. The electric-light plant was destroyed, and as night came on darkness fell over the city; the work of rescue and investigation was conducted by the aid of lanterns and locomotive headlights. All night separated families searched for each other in the darkness. Every place used for a morgue was visited to discover some missing member of a family. Often the dead were so disfigured as to be unrecognizable. The cries of those imprisoned in the débris, the groans of the dying, and the audible sounds of grief through the city were such as the imagination fails to conceive or language to express. Rescuing parties were organized in both cities, but the appliances for relief were so inadequate and the catastrophe so great that there was inevitable loss of time and of effort. From the surrounding country the citizens at once went to the fated cities with every possible appliance to care for the injured and the dead. It was impossible to provide places of shelter for the homeless, and over the entire districts destroyed, families passed the night amid the ruins of their homes, worn out with grief, anxiety, and dread. The citizens of St. Louis have shown most praiseworthy courage and self-reliance in making all possible efforts to meet immediate necessities.

❀

The river, after the tornado, was almost as great a scene of destruction as the city. Boats had been sunk and their cargoes were floating about on the tide. The famous Eads Bridge was injured. When the storm struck the jail the prisoners shrieked in terror. The Deputy Sheriff opened the cell doors and allowed some of the prisoners to enter the corridors. Lightning struck the corner of the women's division of the building, which increased the terror to such an extent that the Sheriff ordered the prisoners back to their cells lest they become unmanageable. The moment the order was given they refused obedience, and the riot bell was started. This brought to the jail detectives and policemen, who, with revolvers in hand and clubs aloft, drove the men back to their cells. Officers were stationed at the corner of the building blown down to prevent escapes. At the poorhouse the roof of the women's building was torn off. Two women were killed in that building. The hospital facilities of the city were crippled to a degree by the storm, as parts of the buildings were destroyed; the City Hospital was wrecked. It is impossible to give any exact estimate of the number of killed and injured. A conservative estimate places the number of killed at three hundred, and the number of persons injured at over a thousand, in the city of St. Louis. In East St. Louis the estimate is placed conservatively at two hundred killed and about ten times that number more or less seriously injured. It will take years to repair the damage. Lafayette Park, which has been the pride of the city, is a barren waste. Congress took immediate action by passing a resolution that the War Department should lend tents and such other relief as the Secretary may deem necessary to the cities of St. Louis and East St. Louis. The Auditorium building of St. Louis, made ready for the Republican National Convention, was unroofed.

❀

This storm was one of a series which have been spreading devastation and death from Texas to Michigan. The series began on May 15, at Sherman, Texas, destroying the city of Sherman, killing two hundred people, and destroying about a million dollars' worth of property. The storm traveled one hundred miles an hour. On May 17 reports came from Kansas of great damage to life and property. The wind was accompanied by a heavy fall of rain and hail. This storm was estimated to have killed not less than fifty people, and injured more than twice that number. The destruction to the farms was enormous. This storm also visited the cities of central Illinois, Missouri, and South Dakota, and was followed by floods and high winds. For ten days this whole section has been visited by an almost steady downpour of rain; the bottom-lands of Missouri are flooded—floods washing away many bridges in the western and southern portions of this State. The 21st and 22d brought reports of more tornadoes in Kansas, Missouri, and Arkansas. On the 24th a heavy storm struck Iowa, and many cities in the State were injured. The loss of life and property was but small in comparison with the later disasters. It has been almost impossible to gather accurate information. The Western Union wires to St. Louis were for some days made practically useless; telegraph communication throughout this entire section of country was interrupted.

❀

President Cleveland vetoed the River and Harbor Bill and returned it to the House of Representatives with a strong message assigning his reasons. But, as was anticipated, the House passed the bill over his veto by a vote of 220 to 60. The President points out that the bill directly appropriates $14,000,000 for river and harbor work; that this sum is in addition to an appropriation of $3,000,000 for similar work, contained in another

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

bill; and that the total of $17,000,000 thus attained is quadrupled by the authorization of contracts aggregating $62,000,000 more. The enormous aggregate of the contracts authorized, he points out, constitutes the startling feature of the bill. Though the expenditures called for are distributed over future years, an appropriation of thirty millions will be necessary during the next fiscal year, and the way is opened for future increases in the appropriation without the apparent responsibility of the Congress really ordering them. Regarding some of the important items in the present bill, he says:

"Many of the objects for which it appropriates public money are not related to the public welfare, and many of them are palpably for the benefit of limited localities, or in aid of individual interests. On the face of the bill it appears that not a few of these alleged improvements have been so improvidently planned and prosecuted that after an unwise expenditure of millions of dollars new experiments for their accomplishment have been entered upon. I learn from official sources that there are appropriations contained in the bill to pay for work which private parties have actually agreed with the Government to do, in consideration of their occupancy of public property."

President Cleveland concludes his message by reminding those who have criticised the bond issues of the present Administration that "the contracts provided for in this bill would create obligations of the United States amounting to sixty-two million dollars, no less than its bonds to that sum." The message, it need hardly be said, seems to us an entirely convincing one, and we believe that if the bill were submitted to the whole people the President would be sustained. But, as President Arthur pointed out in his famous veto message, the worse a river and harbor bill is, the greater the pressure upon Congressmen in favor of its passage. If such a bill contained but a single job, only a single Congressman would be especially interested in its passage; but if an overwhelming majority of Congressmen have been conciliated by special legislation, the majority in its favor is likely to be as heavy.

❀

The important political event last week was the victory of the free-coinage Democrats in the primary elections in Kentucky. The friends of the Administration had made a hard fight, and were hopeful of victory. State pride in Secretary Carlisle was relied upon to secure for him the indorsement of many counties otherwise favorable to the cause of free silver. No one, outside of the extreme silver men, was prepared for the result. Every Congressional district except the two containing the cities of Louisville and Covington declared for free coinage. Only nine counties out of sixty-five instructed for Secretary Carlisle for President. The effect of this unexpected result was at once to change predictions as to the outcome at Chicago. Some of the sanguine silver men have gone so far as to claim a two-thirds majority at Chicago, and some of the depressed gold men have gone so far as to admit the probability of such a result. A majority for free coinage certainly seems probable, though many changes are possible between the election of delegates to State Conventions and the vote on the platform at the National Convention. The effect of the ascendency of the free-coinage wing of the party has been to revive the talk of another compromise platform and candidate. It is to be hoped that neither side will consent to such an issue.——The Senatorial contest in the Louisiana Legislature has apparently ended in defeat for free coinage. The anti-silver Democrats refused to support Senator Blanchard for re-election, and the party finally compromised upon ex-Governor McEnery, the candidate of the pro-lottery faction in the gubernatorial election five years ago. The candidate of the New Orleans Citizens' League, Mr. Walter Denegre, came within one vote of being elected, receiving the solid support of Republicans and Populists.——The only Democratic State Convention held last week was that in Vermont, which adopted a platform demanding the maintenance of the gold standard until the free coinage of silver could be established by international agreement. A free-coinage substitute was offered, but received only a few votes.——The Territorial Convention in Oklahoma of course adopted a free-coinage platform.——The Democratic County Convention in Chicago adopted a free-silver platform, only one ward voting against it. The Chicago "Times-Herald" attributes the strength of the free-silver majority to the personal popularity of Governor Altgeld. The anti-silver Democrats have declared their intention to hold another convention, county and State, and elect a contesting delegation to the National Convention.——The election in Oregon on Monday of this week seems to have resulted in a decided free-coinage victory. Party lines were badly broken. In the first Congressional district a Populist appears to have been elected, and in the second district a free-coinage Republican.

❀

When the Prohibition National Convention met in Pittsburg, the leaders of the "broad-gauge" or free-coinage element claimed two-thirds of the delegates. They based this claim upon the action of the State Conventions electing the delegates. They soon found, however, at Pittsburg, that there was a wide difference between supporting a free-coinage plank in a State platform, where it would not seriously divide the party, and supporting a similar plank in a National platform, where it was sure to break the party in two. The opponents of free coinage made no attempt to secure an indorsement of their view or even a compromise, but bent every effort to prevent the adoption of any plank that would destroy the unity of a party established for the suppression of the liquor traffic. The conflict was a most exciting one. At the very opening of the Convention, Chairman Dickie, of the National Committee, refused to permit the presentation of the minority report on temporary organization. The "broad-gauge" element appealed from this decision, and the Chairman refused to entertain the appeal. The Convention was at once in an uproar, which abated only when the candidate of the "broad-gauge" faction for temporary chairman withdrew his name —protesting at the same time against the injustice of the rulings. Again and again the uproar was renewed, and at certain critical points the wildest disorder prevailed. The "broad-gauge" wing seemed to be in the majority until the vote was reached upon the proposed free-coinage plank. Here the anti-silver men made their supreme effort, and won by a vote of 427 to 387. To the silver men the defeat was a bitter one, and was rendered more bitter by the fact that Chairman Dickie and a few other members of the Michigan delegation violated their instructions in voting against silver. When this plank was defeated, the "broad-gauge" element supported a resolution making the "narrow-gauge" victory complete by eliminating from the platform all planks except those relating to the suppression of the liquor traffic. For a while the anti-silver leaders hoped that a bolt would be averted, but during the evening session, when money was being raised to carry on the campaign, and several $500 checks from New York were announced, about two hundred free-silver men, under the leadership of ex-Governor St. John, of Kansas, left the Convention and nominated a ticket of their own, with Mr. Bentley, of Nebraska, at its head. The regular Convention nominated Mr.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Joshua H. Levering, of Maryland, for President, and Mr. Hale Johnson, of Illinois, for Vice-President.

❀

The street-car strike in Milwaukee has developed into a most remarkable affair. It began several weeks ago in a demand of the men for twenty cents an hour instead of nineteen cents, an eight-hour day for power-house employees, and the settlement of disputes by arbitration. These demands the company refused, and when the men struck it speedily filled their places with workmen from other cities. Had it not been for the intensity of public feeling in behalf of the strikers, the conflict would have been a short one. But the public took hold of it in a way altogether unprecedented. Without any action on the part of any one proclaiming a boycott, a boycott was instituted. The company ran its cars on schedule time, but, except in the most fashionable part of the city, ran them empty. The City Council revoked the license fee required for 'buses and hacks, and the strikers at once found employment as 'busmen and cab-drivers. The entire country about was scoured for carriages and vehicles of every sort, and the men are reported to be making as much money at their new positions as at their old. Nearly everybody either rides in the strikers' vehicles or walks. The boycott, furthermore, has not stopped with the street-cars. The general public not only boycotts these, but boycotts merchants who refuse to do likewise. It is even alleged that the street-car company was unable to purchase food for its new employees from any Milwaukee store, and had to send to Chicago for its supplies. A public meeting was called last week by the Merchants' and Manufacturers' Association and the boycott was roundly denounced as bringing a paralysis upon the business of the city; but its reign is not ended. The public, it seems, had a series of grievances against the street-car companies, and is now giving expression to indignation that has been gathering ever since these companies were combined into a single system. Formerly six tickets were sold for a quarter. The combination raised the fare to five cents. Formerly the companies were assessed upon a considerable amount of personal property. The combination, in one way and another, has evaded payment. When, therefore, the strike was ordered, the public was immediately on the side of the men, and may remain on their side until some of its own grievances are remedied. It is, of course, especially indignant over the enforced payment of higher rates of fare at a time when the general level of prices is much lower than when it rode for four cents. The City Council has passed an ordinance restoring the old rate, but the company has decided to appeal to the courts to prevent the enforcement of the new ordinance.

❀

A parade took place on Tuesday afternoon in New York that for novelty and impressiveness in a certain direction has never been surpassed in this city. Colonel Waring, the Street-Cleaning Commissioner, after weeks of drill and months of planning, succeeded in bringing before the people of New York an army of three thousand men—his street-cleaning brigade. These men marched with a military precision that was astonishing, when one considered how little opportunity they have had for drill. Seldom, certainly, have the streets of New York been traversed by a more respectable, self-respecting body of men than this body of street-cleaners in their white duck uniforms, each one with a rose held in place by his shield, bearing his number. Two truck-loads of little girls, members of the East Side Auxiliaries, immediately followed the Colonel and his aids, who were on horseback, and the procession ended with a large brigade of boys, also members of the Street-Cleaning Auxiliaries. The procession was a lesson in civic pride and the value of personal effort and enthusiasm. We are informed that the ash-cart drivers have worked after hours in painting their carts and oiling harnesses and grooming their horses for this parade, and all the drilling has been voluntary work done by the men after working hours. The last critic of Colonel Waring disappeared at the close of this parade; as one observer graphically put it, "Waring! he owns the city to-night." Deep in the consciousness of every observing and thinking person this truth was brought home, that, in spite of the benefits to the citizens of New York of clean streets, the moral effect produced on the consciousness of the citizens by the unexpected vision of such a body of men engaged in an employment which heretofore has been associated not only with a lack of skill, but of energy, is a far greater benefit. With two thousand men on foot, and seven hundred and fifty horses with their vehicles and drivers, the procession reached from Madison Square to Fifty-ninth Street. The Mayor, with the heads of several of the municipal departments, occupied the reviewing-stand at the old reservoir, Forty-second Street and Fifth Avenue. When Colonel Waring took office, his Tammany predecessors were free in their declaration that the work which he undertook to do could not be done. There were, of course, many critics outside the Tammany circle, and Colonel Waring, who is a very impulsive man, has made some mistakes of judgment. He has, however, answered his critics and condoned whatever minor mistakes he has made by the ability and success with which he has managed his department. The streets of New York are not only clean, but the Street-Cleaning Department is now managed on business principles; it is no longer a mere instrument of political influence, an omnium-gatherum of all those competent and incompetent men to whom it is well to pay $1.50 or $2 a day for the sake of their votes or of their friends. Colonel Waring has cut his department loose from politics. He has managed it as if it were intended to be managed solely for the benefit of the city of New York. He has organized his force, trained it for its work, and he has done that work with conspicuous success. This is saying that he has rendered a distinguished public service. He has, in the first place, given us a clean city, which is a matter of the utmost importance both for sanitary and æsthetic reasons; and he has, in the second place, redeemed a great department of our municipal government from servitude to the machine into which it had fallen. Such a service ought to receive the most generous public recognition.

❀

The public statement of the Rapid Transit Commission reviewing the decision of the Court against the construction of the proposed municipal road in New York City has made a marked impression upon public opinion. The Court, it will be remembered, forbade the Commission to proceed with the work, on the ground that the Commission had been reckless in assuming that the cost would be but $50,000,000. The reply, in the fewest possible words, is as follows:

"The Commission must respectfully deny that it has been guilty of 'blind confidence.' It cannot admit the truth of the suggestion that it ignored the question of cost. On the contrary, that question far more than any other occupied the time and engaged the labor of the Commission. What the Commission deemed to be the overwhelming consensus of competent expert opinion upon cost was submitted to the Supreme Court Commission and the Appellate Division.

"The Appellate Division has assumed that the cost was estimated at about $50,000,000. But the cost as estimated was less than $39,000,000, including more than $3,000,000 of interest. The experts added to the unit costs, which included all known elements (without

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

any exception), a percentage for safety ranging from 15 to 50, averaging 30 per cent."

When this statement of the case was published, men—and even newspapers—of the most conservative type protested against the Court's decision in a manner not heard before in New York. Personal corruption was not charged or even intimated, but the fact that the Court failed to consider the expert testimony regarding cost submitted to it by the Commission, and failed to require the experts of its own appointment to submit any estimates, led men to attribute the Court's decision to personal hostility to the principle of municipal ownership. The fact that this principle was not only accepted by the majority of the Chamber of Commerce and of the Legislature, but made mandatory by an overwhelming majority of the voters of the city, has caused the present status of affairs to produce deep and widespread indignation, and a determination among many public-spirited citizens that a way shall be found by which the will of the city shall be obeyed. The fact that the opposition of abutting property-owners along the route proposed by the Commission came almost exclusively from lower Broadway makes it possible that a slight change in the route will enable the Commission to proceed. Until every possibility of this kind has been exhausted, and the Legislature has had an opportunity to give the city the new powers needed to secure municipal ownership, the present trusted Commission ought not to abandon their posts.

❀

New York has learned too late that men of the stamp of Dr. Gilman are not to be secured except by prompt and united action. The distinguished President of the Johns Hopkins University received an unofficial request on May 18 that he should consent to the presentation of his name for the office of Superintendent of Schools in this city. The suggestion, he writes, took him by surprise, but it was apparent to him that "the position referred to is to-day one of the most important positions, if not the most important, in American education. . . . The great city, soon to be 'Greater New York,' with its enormous outlays for schools, has secured, through the influence of a committee of one hundred representative citizens, a new law, permitting, in many respects, the reorganization of its system of public instruction. An opportunity like this for the introduction of modern methods, adapted to the requirements of all classes in the community, has never, so far as I am aware, occurred before. I should consider it a privilege and an honor to take a responsible part in a work of such magnitude and such far-reaching influences, for surely the improvement of schools in the metropolis would be for the advantage of the whole country and the whole world. The studies and observations of a life devoted to the advancement of education could not be directed to a nobler object." Moved by these considerations, Dr. Gilman permitted his name to be used, but on the day on which the election was to be held no action was taken, and a postponement of a week followed. That week the friends of the Johns Hopkins University made the most of, and they brought the claims of the University to bear upon Dr. Gilman with such force that they persuaded him that he ought not to leave that institution. At the meeting of the Board of Education on Thursday last his name was not presented, and Mr. Jasper was re-elected by a vote of 13 to 6 to the position of Superintendent of Public Schools for the coming six years. In the judgment of The Outlook, the failure to secure Dr. Gilman was little short of a calamity, and the re-election of Mr. Jasper is distinctly a retrograde step. The friends of educational reform in this city have a lesson to learn in this matter. When they act again they must act at once, and they must act together. Their failure to displace Mr. Jasper throws upon them the necessity of thorough organization for permanent work. The first step has been taken in the destruction of the trustee system, but this is only the first step. New York needs for the renovation of its educational system as thorough an organization as was needed to overthrow Tammany. Dr. Gilman's words, quoted above, indicate the magnitude of the work and its importance.

❀

A full report of the proceedings of the Presbyterian General Assembly will be found on another page. We congratulate the Assembly on the end of its panic and the recovery of its cooler judgment. Peace and liberty are the two fruits which this Assembly presents to the Church; in truth these two fruits generally grow on the same tree. Daniel Webster's famous "Liberty and union, one and inseparable," is more than a happy phrase; it is the expression of a universal law. The spirit of this Assembly is partly due to a natural reaction, but not a little credit is to be given to Dr. Booth, the retiring Moderator, and Dr. Withrow, the present Moderator—both conservative men, though one was elected as a conservative and the other as a liberal. The conflict over the Societies of Christian Endeavor was settled by leaving the young people practically free to do their work for Christ in their own way, subject only to such right of supervision by the local Presbyteries as inheres in the constitution of the Church. The attempted union with the Episcopal Church was wisely laid aside for the present, since the phrase "local episcopate" clearly meant one thing to Presbyterians and something quite different to a large and influential body in the Episcopal Church. A unity based on words employed with a double meaning would have been a false pretense. Practically, the Presbyterian, Congregational, and Methodist Churches by their official action now stand committed to a union based, not on a platform, but on a recognition of each other's loyalty to Church and an appreciation of each other's work and worth. We hope that the resolution respecting the Theological Seminaries will prove to be simply an easy method of closing a controversy without demanding of either party a formal retraction. In the interest of theological education it is to be hoped that the Presbyterian Seminaries will not sacrifice their independence and make themselves subject to a mass-meeting, which has in its preceding sessions illustrated the well-attested truth that a mass-meeting can never be depended on to be judicial. The New York "Sun" professes to be in trouble lest the Presbyterian Assembly has lost its faith in laying aside its polemical temper. "Its Westminster Confession of Faith still remains, but already it is a dead letter. The majority of New York Presbyterians either reject its cardinal doctrines or are indifferent as to them. They do not read the book, and care nothing about it. The Bible is still read in their churches and sermons are preached on its texts, but the old veneration for it as the absolute and infallible Word of God has passed away. The citadel of Calvinistic orthodoxy has substantially capitulated." These apprehensions are quite needless, even if they are genuine. The faith of the Presbyterian Church is in Christ and in the principle "Where the spirit of the Lord is, there is liberty." If it had surrendered this principle, it would have ceased to be a Protestant Church. In coming back to this principle it comes back to essential Calvinism, the liberty of the children of God, set free by their loyalty to him from all other sovereignty.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There is an evident tendency in our time leading religious organizations to go into business operations for the purpose of making money for their missionary and Christian enterprises. It is illustrated by the enormous building which the American Tract Society has erected; by a similar building erected by the Presbyterian Missionary Societies—the subject of warm debate in the General Assembly; by the vote of the Methodist General Conference to organize a denominational insurance company to do a general life, fire, lightning, and tornado business, and take the profits of the insurance for the denomination; as well as by land speculation on the part of clergymen in sporadic cases for their church work. We are satisfied that this is an injurious tendency, that the pecuniary benefits are always doubtful and the moral evils of it very considerable. The pecuniary benefits are doubtful because all business enterprises have a certain degree of uncertainty in them, and there is no special reason for supposing that the saints will be supernaturally preserved from these uncertainties by divine providence, or naturally preserved by their own superior shrewdness. The moral evils are very considerable, for they cannot enter into business competitions without the hazard of being tempted from the high vantage-ground which wholly unselfish and disinterested motives afford. The function of the Church is a comparatively simple one. It is to act as a herald of the Gospel, telling men the good news of the Incarnation, and as a teacher of the moral life, teaching men to observe all things which Christ has commanded. In doing this work the example of the Jewish Church, and the precepts of Christ to his disciples, are good guides to be followed. They both agree in leaving the Church dependent upon the free-will offerings of those to whom it ministers. When it abandons this financial basis and is supported by a government, by an endowment, or by business enterprises and speculations, it departs from the divine order and method. It is no longer able to appeal with the same force to the generous spirit of men for their contributions. It loses its power to develop their spiritual life by trusting to their generosity. It loses also the stimulus to its own faith in God and in man. The Church of Christ would better leave such business operations as buying and selling real estate, building and renting offices, insuring lives and edifices, and everything of that description, to business men, and, trusting to the generous support of mankind, and to the good providence of Him to whom all wealth belongs, devote itself with undivided energy to its work of preaching the Gospel of Christ and teaching Christian truth.

❀

The festivities attending the coronation of the Czar, which have been so varied, brilliant, and exhausting, were overshadowed by a terrible calamity on Saturday. The popular fête of the week was to be a series of diversions and sports of various kinds, held on a plain on the outskirts of the city of Moscow. Provision had been made for feeding about four hundred thousand people. Great booths had been erected from which food, beer, and souvenir mugs were to be distributed. The crowd began gathering early in the morning, and it is estimated that more than half a million persons, mostly peasants from the neighboring provinces, had crowded into the plain. Everything went well until the time for the distribution of food came. Barriers had been erected in the vicinity of the booths, in order to keep the crowd back and to make the distribution in an orderly way possible, but the crowd, becoming impatient, began to press forward, the people in front were swept against the barriers surrounding the booths, the latter gave away, and the enormous crowd, seized by one of those mysterious panics to which crowds are always subject, swept like a tidal wave forward, crushing down men, women, and children in the front ranks. The troops who were present were called in to assist in quieting the crowd, and when their work was done it was found that about twelve hundred persons had been killed and many others seriously wounded. The great plain looked like a battle-field. The scene during the panic is said to have been indescribable, and the disaster has cast a shadow over the coronation ceremonies. Absolutism in Russia seems to be doomed to rest under shadows. The Czar has given no promise of more liberal methods.

❀

Proportional representation has just been voted upon in the canton of Berne in Switzerland, under circumstances that put that system in a new light. The fact that it is so widely employed in Switzerland has led many people to regard it as an outgrowth of the radical democracy for which Switzerland stands. In the Berne election, however, according to the London "Speaker," it was the Conservative parties which demanded the extension of the system to the election of the cantonal legislature, and the Radicals and Socialists who fought the proposition. In the cities the proposition carried, but the farmers of the Bernese Oberland voted almost solidly against it, and it was defeated by a majority of 3,000 in a vote of 60,000. The division among the voters was thus exactly opposite to that which most American advocates of proportional representation would have expected. The radical democrats, it appears, held to the system of making each representative responsible to the people of his locality, while those who have opposed the democratic movement wished to substitute party representation for district representation. In our own country proportional representation has generally found its friends among radicals and socialists, but this is probably due to the failure of radical groups to secure any representation under the district system.

An Economic Fallacy

Last summer the law of New York State requiring that street-cleaners in the city of New York should be paid two dollars a day was violently attacked on the ground that it was the duty of the city to get its labor in the cheapest market. The law was defended by The Outlook on the ground that this economic aphorism was an exploded fallacy, and that it was the duty of the city to pay, not the smallest sum for which the work could be obtained, but what the work was really worth. We contended that this principle of a fair and honest wage would give the city fair and honest work, and was economically profitable as well as absolutely just. The result has proved the truth of our contention. Never were the streets of this city in so good a condition as to-day, and this partly because better wages have given the city better workmen. The procession of street-cleaners, of which we give some account in a paragraph on another page, is a witness that there is value to the employer in giving, not the lowest possible wage, but a fair and equitable one.

The economic aphorism that labor is a commodity to be purchased in the cheapest market is as economically false as it is ethically unjust. There is no such commodity as labor; it does not exist. When a workingman comes to the factory on a Monday morning, he has nothing to sell, he is empty-handed; he has come in order to produce something by his exertion, and that something, when it is produced, is to be sold, and part of the proceeds of that sale will of right belong to him because he has helped to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

produce it. And as there is no labor commodity to be sold, so there is no labor market in which to sell it. A free market assumes a variety of sellers with different commodities and a variety of buyers with different needs, the seller at perfect liberty to sell or not to sell, the buyer at perfect liberty to buy or not to buy. There is no such market for labor. The laborers are, in a great majority of cases, as firmly attached to their town by prejudice, by ignorance of the outside world and its needs, by home considerations, by their little possessions, their house and lot, or by religious ties, as if they were rooted in the soil. They have no variety of skill to offer; as a rule, the laborer knows how to do well only one thing, uses well only one tool, and must find an owner of that tool who wishes a laborer to use it, or must be idle. "A merchant," says Frederic Harrison, "sits in his counting-house, and, by a few letters or forms, transports and distributes the subsistence of a whole city from continent to continent. In other cases, as the shopkeeper, the ebb and flow of passing multitudes supplies the want of locomotion in his wares. His customers supply the locomotion for him. This is a true market. Here competition acts rapidly, fully, simply, fairly. It is totally otherwise with a day-laborer, who has no commodity to sell. He must himself be present at every market, which means costly, personal locomotion. He cannot correspond with his employer; he cannot send a sample of his strength; nor do employers knock at his cottage door." There is neither a labor commodity nor a labor market. They are both economic fictions.

The real fact is this. Most results of modern industry are produced by the combined labor of a body of men, working under direction in the use of costly tools. This requires the co-operation of three classes: the tool-owner or capitalist, the superintendent or manager, and the tool-user or laborer. The result is the joint product of their industry—for the tool itself is only a reservoired product of industry; this joint product belongs to them jointly. It is the business of political economy to ascertain how its value can be equitably divided between these partners in a common enterprise. It is not true that the laborer is entitled to the whole, nor does he demand it, whatever sometimes wild advocates of his cause may have claimed for him. The superintendent is entitled to a share, and a large share. To direct such an industry, to know what products are needed in the world, to find a purchaser for them at a price which will give a fair return for the labor of producing them, requires itself labor of a high quality, and labor which deserves a generous compensation. The tool-owner is entitled to compensation. Presumptively he, or some one from whom he has received the tool, has saved the money which his companions spent either in present comfort or in doubtful pleasures, and he is entitled to a reward for his economy and thrift, though it may be a question whether our modern industrial system does not sometimes give a reward too great for the virtue of acquisition, so turning it into a vice, and is not so contrived that the reward can be earned by only a few. How the division of the product of their joint industry shall be made is a difficult question. But it is certain that it is not to be made by a system which bids the capitalist pay as little wages as possible for the service rendered, and bids the laborer render as little service as possible for the wages received. Whatever may be the right way, this is the wrong way.

Selfishness and shrewdness in employer and employed, perpetually struggling against one another, will not solve the labor problem, nor promote peace, nor produce welfare. Ethically, it is the duty of the employer to pay, not the lowest, but the highest, possible wages; as it is the duty of the employed to render, not the least, but the largest, possible service. Economically it is wise for the employer to pay the largest possible wages; for the larger wages produce better men, and better men produce better work. The American worker, because he is paid better wages and lives a better life, operates more spindles and more looms in textile working, turns out more tons of coal and iron in an hour, works more steadily and intelligently in every hour of the working day, utilizes more effectively every moment, and produces not only more but a better product than his European competitor. So also, in spite of shortened hours and higher wages, the labor-cost of the English cotton industry is lower than that of the Continental factories. The country where labor costs the employer least in proportion to the product produced is the country where wages are the highest and the hours are the shortest. The country in which the employer gets the best return for his investment is the country in which the workingmen receive the best recompense for their work. The labor which is paid $10.71 in the Massachusetts clock-factories proves itself more profitable to the employer than the labor paid ten to twelve shillings in the Black Forest.

The aphorism that capital should buy labor in the cheapest market is an economic falsehood. The New Testament principle, Masters, give unto your servants that which is just and equal, is economically prudent. Justice pays better than greed.

The Human Life of God

The last of Dr. van Dyke's notable lectures, which we publish in this week's Outlook, will attract the attention of scholars by its spiritual erudition, of thinkers by its clear distinctions, and even of such Christians as care little for erudition or psychology by its ministry to the spiritual life. The Nicene Creed may be infelicitous in its expression of truth for our time. In our judgment it is so; its form belongs to the fourth, not to the nineteenth, century. But the truth which it expresses of perfect manhood and perfect Godhood united in one personality in Jesus Christ remains the spiritual heritage of Christendom, and needs to be perpetually reasserted. Now the Church puts emphasis on the one aspect, now on the other; and there is needed from time to time a prophetic caution, lest by undue emphasis on one aspect it obscure the other and thus utter that half truth which is always a whole falsehood.

That the humanity of Christ must stand, as Dr. van Dyke affirms, in the foreground of faith, we believe is indisputable; that his humanity has been obscured, and almost lost sight of, in the emphasis put upon his divinity can scarcely be doubted. Indeed, practically he has too often been regarded as an unreal person, not manifesting the divine image because he was human, not presenting a perfect type of human character because he was divine. The reconciliation of the imagined inconsistency we believe must be found in the strong affirmation of that first and fundamental declaration of the Scripture that God made man in his own image; that the difference between the divine and the human is a difference between the infinite and the finite; that sin does not truly belong to human nature; that it is, as Augustine declared it to be, a violation of the laws of nature; that it is, as Bushnell declared it to be, contra-natural; that the incarnation is not an episode in history, but the consummation to which all history tends; and that the one indwelling of God in Christ Jesus, at once revealing to man who God is and what man is to be, both prophesies and prepares for the time when God

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

will fill all humanity with himself and will be all and in all. Dr. van Dyke's lecture on "The Human Life of God" is a fresh and powerful statement of this profound truth; this truth which has its double aspect, that, on the one hand, God is not great with a kind of greatness which makes human life impossible to him, and that, on the other, man is not so separated from God, either by his sin or his littleness, that a true divine life is impossible to him. On the contrary, the greatness of God is seen in nothing so much as in his power to impart himself to his children; and in that impartation lies the secret of their present power and their future glory.

"The Art of Living Together"

It would not be easy to select among recent publications a more wholesome and suggestive little book than Dr. Horton's comments on "The Art of Living Together," which bears the imprint of Messrs. Dodd, Mead & Co. Dr. Horton lays great emphasis on the importance of self-control in order to secure sweetness of relation between man and man and to get the best out of those relations. It is by the development of the power of self-control that one gets that delightful quality of tact which goes so far to soften the asperities of life and to make social intercourse refreshing and restful; it is through the exercise of self-control that we make those minor adjustments to the peculiarities of others which do so much to remove friction. Most people need to be humored on one side or the other, and it is a matter of good sense as well as of brotherliness to humor them. Everybody has his sensitive point, and the wise friend is he who recognizes the sensitive point and avoids it. On one occasion, when Sir Thomas More was meditating on his housetop, a lunatic suddenly appeared and announced his intention of throwing the philosopher over the parapet. With perfect composure, More suggested that the sport should be prolonged a little by first throwing over a dog which happened to be on the roof with him. This pleased the lunatic, who instantly proposed to go down and pick up the dog when he fell; a procedure which enabled the philosopher to lock the door on his dangerous companion. "Let us first throw over the dog," Dr. Horton says, is an admirable way of keeping the peace when peace ought to be kept. But we need not only to exercise self-control in dealing with the weaknesses and foibles of others; we need also to exercise it in recognizing and endeavoring to overcome our own weaknesses and foibles. Many of us give way to moods which could be easily overcome, but which cast their shadow over a whole household. It was a wise resolution of Sir Walter Scott—one of the sanest and most delightful men to live with—to do his best, whenever a fit of depression came upon him, to conceal it. He thought it bad enough to go through a fit of depression without inflicting it upon others. This is in line with that maxim of sound living, "Burn your own smoke." Sufferings of all sorts were meant to be endured, not to be ostentatiously displayed; and Emerson, who said so many wise things about practical living as well as about literature and the speculative life, declared that there is one topic which is "peremptorily forbidden to all rational mortals—namely, their distempers. If you have not slept, or if you have slept, or if you have the headache, or leprosy, or thunder-stroke, I beseech you by all the angels to hold your peace and not pollute the morning. Come into the azure and love the day." These words ought to be written on the conscience of every man and woman who is the prey of the disease of depression and moodiness. A mood, which is nothing more than a fog from a disordered physical condition, is often suffered not only to overcloud the spirits of one member of the household, but to lie like a fog over a whole household, sometimes for days together. A man who has not learned to conceal his moods has failed to learn an elementary lesson of self-control. No man can wholly avoid moods, but every man can avoid displaying them. He can learn to keep them to himself, and the learning of that lesson is a duty to all those with whom he lives. A moody man neutralizes great gifts and a delightful disposition just as truly as the drunkard who, when he is sober, is the most charming of companions, but when he is in his cups is little short of a brute to those with whom he associates.

What is Luxury?

Bishop Potter's famous sermon, delivered at the consecration of Grace Chapel, denouncing the growth of wicked, wasteful, and wanton luxury, has evoked a discussion between the "Churchman," the "Kingdom," and the Minneapolis "Journal" respecting the meaning of luxury. The "Churchman" thinks there is no such thing as the crime of luxury. The Minneapolis "Journal" thinks luxury is "the dislocation of wealth," and the "Kingdom" apparently thinks "the construction of a cathedral at a cost of ten million dollars" is luxury. A great deal of moral debate is debate about words. Clearness of definition is a first condition of advantageous discussion. We submit that the difference between legitimate comfort and illegitimate luxury is this:

Comfort is such material pleasure as conduces to moral well-being. Luxury is such material pleasure as impairs or impedes moral well-being. What is comfort to one may be luxury to another. Whether a cathedral which costs ten million dollars is luxury or not depends upon the question whether it can really be made to serve the moral and spiritual well-being of a great city. Whether a diamond worn by a lady is luxury or not depends upon the question whether it develops and ministers to a true æsthetic taste, or whether it develops and ministers to pride of display. This, it seems to us, is the heart of the question, which after all is not so difficult a one as it at first appears to be.

The Outlook Vacation Fund

May 30 marks the opening of "Cherry Vale." The house is in readiness, and the working-girls engaged in those employments that keep them most steadily employed in the summer are taking their vacations now. A group of girls numbering about thirty-five spent Decoration Day there. From this time on each week will witness an increase in the number of working-girls at "Cherry Vale." "Elmcote," at Craigville, N. Y., was opened on June 1. "Santa Clara" is now open and proving a haven of rest and refreshment to girls who have suffered in health because of the conditions under which they have been compelled to work and live.

THE VACATION FUND

Previously acknowledged	$806 14
A. E. C., Fall River, Mass. (for Santa Clara)	5 00
H. E. C., Worcester, Mass	20 00
A. R. L., Englewood, N. J	5 00
L. H., Buffalo, N. Y	5 00
B. E. N., Morrisville, N. Y	2 00
E. T. E., Bridgeport, Conn	2 00
A Friend, Lockport, N. Y	1 00
Mrs. E. P. M., Canton, O	2 00
A. S. W., Cambridge, Mass	25 00
R. B. S	1 00
A Friend, New Haven, Conn	5 00
A Friend, Ohio	2 00
A. F. B., New York, N. Y	15 00
Part Easter Offering, Harcourt Place School, Gambier, Ohio	6 00
Total	$902 14

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Gospel for an Age of Doubt

The Yale Lectures on Preaching, Lyman Beecher Foundation, for 1896

IV.—The Human Life of God[1]

By the Rev. Henry van Dyke, D.D.
Pastor of the Brick Presbyterian Church, New York

A GREAT TRUTH IN ECLIPSE

Nearly fifty years ago, Horace Bushnell, the most mystical of logicians or the most logical of mystics, delivered before this University a magnificent discourse upon the "Divinity of Christ." In that fine work of genius, wrought out of darkness and light, mystery and clearness, like an intricate carving of ebony and gold, I find these words: "Christ is in such a sense God, or God manifested, that the unknown term of his nature, that which we are most in doubt of, and about which we are least capable of any positive affirmation, is the human."[2]

This sentence, it seems to me, is not of gold but of ebony. It does not represent that illuminating and harmonious kind of truth which comes directly from the divine revelation of Christ. It belongs rather to that obscured and discordant manner of presenting truth which is the consequence of studying it too much at second hand and too little at first hand, too much in the speculations and reasonings of men and too little in the facts of life wherein it was first manifested. Whatever may be said of this sentence as a statement of the result of dogmatic theology—and in this sense I, for one, do not question its accuracy—when we consider its naked meaning as an expression of Christian experience and faith, one thing is as clear as daylight. It is utterly out of touch with the experience and faith of the first disciples. . . . For if there is anything in regard to which the New Testament makes positive and undoubting affirmation, it is the complete, genuine, and veritable humanity of Christ. If there is any fact which stands out luminous and distinct in the experience of the early Christians, it is that they saw in Christ . . . the revelation of God leveled to the direct apprehension of man, the unveiling of the Father under conditions which were so familiar that they dissolved doubts and difficulties. They saw the human life of God.

The object of this lecture is, first, to trace very briefly the way in which this view of Christ has been beclouded so that his humanity has appeared doubtful and less capable of positive affirmation; second, to show how the primitive view of his person and life may be, and in the history of Christian faith often has been, recovered and restored to its pristine brilliancy and beauty; and, third, to try to express, though but imperfectly, the meaning and importance of this view for the present age.

I.—Obscuration by Formula

Definition is dangerous. Necessary it may be; useful it undoubtedly is; but our recognition of these qualities ought not to make us forget or deny the peril which the process certainly involves. And this is the nature of the danger: the definition has an inherent tendency to substitute itself for the thing defined. The terms in which a fact is expressed creep into the place of the fact itself. The reality is removed insensibly to a remote distance behind the verbal symbols which represent it. The way of access to it is blocked, and its influence is restricted by the forms of expression invented to define it.

IN ART

I do not know where we can find a more vivid illustration of this process than that which is given, in many ways, in the history of Art. The first effort of the artist is to represent something that he has seen or imagined. Out of this effort and the work which it produces grow certain methods and habits of representing landscapes and architecture and the human figure. Out of these habits grow rules and formulas, not only for the hand, but also for the eye. On these formulas schools are founded. In these schools the example of masters comes to have an authority which overshadows and limits the vision of facts as well as the representation of them. The Japanese artists, of certain schools, actually reproduce that infantile condition of sight in which all things appear flat, in a single plane without perspective. The Giotteschi of Italy carry their disregard of anatomy to such a point that joints and articulations vanish from the human figure.

Now, this same process of limitation by formulas may be observed, on the ideal side, in the course of religious art. The first pictures of Christ, traced in color upon the walls of the Catacombs, or carved in stone upon the sarcophagi of the Christian dead, do not give us, indeed, the very earliest conception of him, for the Christian art of the first two centuries, if it ever existed, has long since perished. But that which remains, dating from the third and fourth centuries, bears witness to an idea of the Christ which was simple and natural and humane. He appears as a figure of youthful beauty and graciousness; the good Shepherd bearing a lamb upon his shoulders; the true Orpheus, drawing all creatures and souls by the charm of his amiable music.[1] These are only symbolic representations, yet they evidence a conception of him which was still in touch with the facts. . . .

But when we pass on to the creations of so-called Byzantine art, we find ourselves face to face with an utterly different view of the Christ. His countenance now stares out in glittering mosaic from the walls of great churches, huge, dark, threatening, a dreadful and forbidding face. The fixed and formal lines are repeated and deepened by artist after artist. Every feature of naturalness is obliterated; every feature that seems to express awfulness is exaggerated and emphasized. The wide-set eyes, the long, narrow countenance, the stern, inflexible mouth—in this ocular definition the man Christ Jesus has vanished, and we see only the immense, immutable, and terrible Pantokrator, who cannot be touched with the feeling of our infirmities.[2]

IN THEOLOGY

When we turn to the intellectual life of the Church out of which this type of art grew, we see there the process explained. The early Greek fathers, like Irenæus, went directly to the Holy Scriptures for their view of the person of Christ, and frankly accepted all the features of the living, lovely portrait there disclosed. They recognized without reserve the reality of Christ's human growth in stature and wisdom and in favor with God and men; the actual limitations of Christ's human knowledge as expressed in the questions that he asked and in his profession of ignorance in regard to the time of his second advent; the intimacy of his sympathy with us in temptation, suffering, and death. But with the development of theological definition this direct view of Christ was modified, obscured, and at last totally eclipsed. Instead of looking at God through his revelation in Christ, the Fathers began to look at Christ through a more and more abstract, precise, and inflexible statement of the metaphysical idea of God. It became necessary to harmonize the Scripture record of the life of Jesus with the theories of the Divine Nature set forth in the decrees of Councils and defined with amazing particularity in the writings of theologians. In the effort to accomplish this two main lines of thought were followed. One line abandoned the belief in Christ's real and complete humanity, and reduced his human life to a tenuous and filmy apparition. The other line distinguished between his humanity and his divinity in such a way as to divide him into two halves, either of which appears virtually complete without the other, and both of which are united, not in a single and sincere personality, but in an outward manifestation and a concealed life, covering in some mysterious way a double center of existence. It is only fair to say that the extreme results of these two lines of thought were condemned by the Church in the heresies of Doketism and Apollinarianism, Eutychianism and Nestorianism. But it is equally fair to say that the influence of these theories was by no means checked nor extirpated. They continued to make themselves felt powerfully and perniciously—now in the direction of dissolving the humanity of Christ into a mere cloud enveloping his deity, and again in the direction of dividing and destroying the unity of his person in the definition of a dual nature.

THE HIDING OF CHRIST'S HUMANITY

It is not necessary, nor would it be possible, for us to trace this process in detail through all its complexities and self-contradictions. It will be enough to give two or three specimens of the kind of work to which it led in dealing with two essential features of the picture of Christ which is given to us in the Gospels: his human limitation of knowledge, and his human growth in wisdom, stature, and grace. Both limitation and growth are unexempt conditions of manhood. Both are unquestionably attributed to Christ in the New Testament. Both are explicitly denied by the theologians. Ephrem Syrus, commenting upon the "Diatessaron" of Tatian, says: "Christ, though he knew the moment of his advent, yet, that they might not ask him any

[1] The first of these Lectures, "An Age of Doubt," will be found in The Outlook for May 9; the second, "The Gospel of a Person," in the issue of May 16; and the third, "The Unveiling of the Father," in the issue of May 23.
[2] Horace Bushnell, "God in Christ" (Scribners, New York, 1887), p. 123.

[1] So in the paintings from the catacombs of S. Agnese and S. Callisto.
[2] See the mosaic of Christ in the Church of St. Paul Outside the Walls, near Rome.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

more about it, said, *I know it not.*" Chrysostom, in his explanation of St. Matthew xxiv., 36, paraphrases Christ's words in this extraordinary fashion: "For if thou seek after the day and the hour, thou shalt not hear them of me, saith he; but if of times and preludes, I will tell thee all exactly. For that indeed I am not ignorant of it, I have shown by many things.—I lead thee to the very vestibule; and if I do not open unto thee the doors, this also I do for your good." John of Damascus, defending the orthodox faith, declares that—"Christ is said to advance in wisdom and stature and grace, because he grows in fact in stature, and, through his growth in stature, brings out into exhibition the wisdom which already existed in him. But those who say that he really grew in wisdom and grace, as receiving increase in these, deny that the flesh was united to the Word from the first moment of its existence." Peter Lombard does not explicitly adopt, but quotes with evident approval, the opinion that the person of the eternal Word put on a human body and soul as a robe, in order that he might appear suitably to the eyes of mortals; yet in himself he was not changed by this incarnation, but remained one and the same, immutable.

. . . . . .

THE VANISHED MANHOOD OF JESUS

Canon Gore, in his Bampton Lectures, adroitly uses the Jesuit theologian De Lugo as a man of straw through whom he may safely and vigorously attack the false conception of Christ's person which is still current, and to a considerable degree dominant, in dogmatic theology. He says that De Lugo depicts a Christ "who, if he was, as far as his body is concerned, in a condition of growth, was, as regards his soul and intellect, from the first moment and throughout his life, in full enjoyment of the beatific vision. Externally a wayfarer, a *viator*, inwardly he was throughout a *comprehensor*, he had already attained. . . . It is denied that he can be strictly called 'the servant of God,' even as man, in spite of the direct use of that expression in the Acts of the Apostles. He is spoken of at the institution of the Eucharist as offering sacrifice to his own Godhead." [1]

Canon Gore condemns this picture by De Lugo as in striking contradiction to that which the New Testament presents. But the point which I wish to make clear and distinct is that, in spite of this contradiction, the picture has not been frankly and finally discarded in Christian theology. It still exercises an obscuring and perverting influence upon the vision of Christ. It still produces, by imitation, representations of him in which definitions dominate facts, and formulas hide or obliterate realities. We do not need to go back to the seventeenth century, nor abroad to the Jesuits, for our examples. We may turn to Archdeacon Wilberforce's book on "The Incarnation" and find him representing the body of Christ as miraculous in its freedom from sickness, its power over animals, its exemption from the necessity of death, and its inherent power of communicating life to others.[2] In regard to the mind of Christ, he says that "since it would be impious to suppose that our Lord had pretended an ignorance which he did not experience, we are led to the conclusion that what he partook, as man, *was not actual ignorance*, but such deficiency in the means of arriving at truth as belongs to mankind." [3] We may turn to Canon Liddon's magnificent work on "The Divinity of Our Lord" and find him writing: "Christ's manhood is not of itself an individual being; it is not a seat and center of personality; it has no conceivable existence apart from the act whereby the Eternal Word in becoming Incarnate called it into being and made it his own. *It is a vesture which he has folded around his person; it is an instrument through which he places himself in contact with and whereby he acts upon humanity.*" [4] And so, if we accept this picture of Christ, the manhood of Jesus fades, retreats, grows dim and shadowy. It wavers like a veil. It dissolves like mist. It descends again, mysterious and impenetrable, illusory and impersonal, to envelop him whom we love and adore in its strange and unfamiliar folds. We grope after him, but we can touch nothing but the hem of his mystic robe. We long for him, but he approaches us and comes into contact with us only through an instrument. He is not what he seems. The Son of God behind that veil is beyond our reach. The Son of Man, whom human eyes beheld and human hands touched, is not the real, living, veritable Saviour, but only the form, the garment, of an inscrutable life. And if, in our dire confusion, our reasoning faith still succeeds in holding fast to the Eternal Logos, our confiding faith is maimed and robbed by the loss of that true, near, personal, loving, sympathizing Jesus, who was born of a woman, suffered under Pontius Pilate, was crucified, dead, and buried. He is gone from us, as certainly as if the Pharisees had spoken truth when they said that his disciples came by night and stole him away. The thing "of which we are most in doubt, and about which we are least capable of any positive affirmation, is the humanity of Christ." We are left with a perfectly orthodox doctrine of two natures, but we no longer have a clear and simple gospel of One Person to preach to the doubting souls of men.

[1] "The Incarnation," p. 164.
[2] Archdeacon Wilberforce, "The Doctrine of the Incarnation" (Young, New York, 1885), pp. 60-65.
[3] Ibid., p. 71.
[4] Canon H. P. Liddon, "The Divinity of Our Lord and Saviour Jesus Christ" (Bampton Lectures; Rivingtons, London, 11th edition, 1885), p. 262.

II.—The Cry of the Heart for a Human Saviour

But the heart of Christendom has never rested content with this distant, vague, uncertain view of the real manhood of our Lord. There has always been a protest against it. There has always been an effort to escape from it.

We can see a strange and indirect, but indubitable, evidence of this deep inward dissatisfaction, in the rise and growth of an impassioned devotion to the human mother of Jesus. The worship of the Virgin Mary was a reprisal for the obscuration of the humanity of her Son. In the thought of her true womanly tenderness and affection, her real and unquestionable sorrows, her simple and familiar joys, her intimate, genuine, unfailing sympathy with all that makes our mortal life a bitter, blessed reality to us, the souls of the lowly and the lonely found that peace and consolation which they could no longer find in the contemplation of the distant Second Person of the Trinity through the telescope of theology. That which Jesus himself was to John and Peter, to the household of Bethany, to the penitent publican, and to the woman which was a sinner, Mary became to the baffled and confused faith of a later age—an approachable mediator of the divine mercy, a helper who could really understand and feel the need of those who cried for help, a warm and living image of the Eternal Sympathy in flesh and blood. In the light of mediæval dogmatics Mariolatry appears not without its justification. And for my part I should not wish to be bound to the Christology of Peter Lombard and Thomas Aquinas without finding the compensation which their followers found in personal devotion and confidential trust flowing instinctively and irresistibly towards the blessed Virgin.

But, after all, this was only a substitute for the real thing. It gave to faith the image of a lovely and adorable humanity in closest union with God; but it did not give back the old vision of the human life of God. And so through all the ages we see men turning, now in solitary thought, now in great companies, to seek that vision. The renaissance of Christian art, with its beautiful pictures of the infancy of Jesus, with its piercing and pathetic representations of the sufferings of Jesus, bears witness to the eagerness of that search. The revivals of Christian life, seen in such diverse yet cognate forms as the rise of the "Poor Men of Lyons" and the foundation of the "Brotherhood of St. Francis," are evidences of the same movement back to Christ. . . . The Reformation, which was at once and equally an intellectual and a spiritual protest against the arrogance of current theology and the coldness of religious life, supplies no better watchword to express its great motive than the saying of Erasmus: "I could wish that those frigid subtleties either were completely cut off, or were not the only things that the theologians held as certain, and that *the Christ pure and simple might be implanted deep within the minds of men.*" [1] Modern Biblical scholarship, with its splendid apparatus of linguistic and historical learning, proceeding in part, at first, from a skeptical impulse, has developed in our generation, either through the conversion of skeptics in the process of research, or through the awakening of believers to the necessities of their faith, into a reverent and eager quest for the historic Christ, the Jesus of the Gospels, the Lord of the primitive Church, that we may see him as the first Christians saw him, in the integrity of his person and the sincerity of his life, and receive from him what they received—a faith that dissolved doubts and an inspiration that conquered difficulties. Back to the New Testament of our Lord and Saviour Jesus Christ—back to the facts that lie behind the definitions, back to the Person who embodies the truth, back to the record and reflection of that which the Apostles "heard, and saw with their eyes, and looked upon, and their hands handled of the word of life"—this, and this only, is the way that leads us within sight of

> the Heaven-drawn picture
> Of Christ, the living Word.

THE GOSPELS GIVE A KINSMAN-REDEEMER

Now, it is a marvelous thing, and one for which we can never be grateful enough, that when we come to the New Testament in this spirit, we find in it exactly what we need: not a dogmatic system, not a collection of definitions, not a treatise on theology even by Christ himself, but the graphic reflection of a Person seen from a fourfold point of view, and the simple record of manifold human experience under the direct and dominant influence of that Person. And the one fact that emerges clear and triumphant from the reflection and the record is that the writers of the New Testament never were in doubt of the human nature of Christ, and never hesitated to make the most positive affirmations in regard to it.

The Christ of the Gospels is bone of our bone, flesh of our flesh,

[1] Erasmus, quoted in Gore, "Dissertations," etc., p. 180, Epistle 207.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mind of our mind, heart of our heart. He is in subjection to his parents as a child. He grows to manhood. His character is unfolded and perfected by discipline. He labors for daily bread, and prays for divine grace. He hungers, and thirsts, and sleeps, and rejoices, and weeps. He is anointed with the Spirit for his ministry. He is tempted. He is lonely and disappointed. He asks for information. He confesses ignorance. He interprets the facts of nature and life with a prophetic insight. But he makes no new disclosure of the secrets of omniscience. There is no hint nor indication that he is leading a double life, reigning consciously as God while he is suffering apparently as man. His personality is simple and indivisible. The glory of what he is and does, lies not only in its perfection, but in the hard conditions of its accomplishment. Superhuman in his origin, as the only-begotten Son of God; superhuman in his office and work, as the revealer of the Father and the Redeemer of mankind; in his earthly existence the Christ of the Gospels enters, without reserve and without deception, into all the conditions and limitations which are necessary to give to the world, once and forever, the human life of God.

THE EPISTLES EMPHASIZE CHRIST'S HUMANITY

When we turn to the Epistles to see how this view of Christ was affected by the recognition of his divine glory and power as one who had been raised to the right hand of God and made head over all things to the Church, two things strike us with tremendous force. First, the identity of his person was not lost, nor the continuity of his being broken; the exalted Christ is none other than "this same Jesus."[1] Second, the reality and absoluteness of his humiliation are emphasized as the ground and cause of his exaltation.

How vividly these two things come out, for example, in the writings of St. Paul! It has been well said that "the Christ whom Paul had seen was the risen Christ, and the conception of him in his glorified character is the one which rules his thoughts and forms the starting-point of his teaching."[2] Corresponding to this present glory, Paul assumes an eternally pre-existent glory of Christ as the image of the invisible God, the medium and end of creation.[3] Now, it is of this Person, divinely glorious in the past as the one who is before all things, and in whom all things consist,[4] divinely glorious in the present as the one who is far above every name that is named not only in this world, but in that which is to come[5]—it is of this Person that Paul writes, in words so strong that they touch the very border of the impossible: "For our sakes, *he beggared himself* that we through his beggary might be enriched."[6] And again: "He, existing in the form of God, did not consider an equal state with God a thing to be selfishly grasped and held, but *emptied himself*, and took the form of a slave, being made in the likeness of man."[7] These powerful expressions, "self-beggary," "self-emptying," seem to be directly designed to break up the conventional molds in which dogmatic theology has attempted to cast the truth and let it harden. They bring back a vital warmth and motion into the facts of the incarnation. Once more it glows and flows. Once more we see that it is not a mere exhibition of being, but a process of becoming. The idea of self-beggary mightily overflows the mere statement that a human nature was added and united to the divine nature, for that would have been no impoverishment, but an enrichment. The idea of self-emptying shatters the narrow dogma that the Son of God suffered no change in himself when he became man. It was a change so absolute, so immense, that it can only be compared with the vicissitude from fullness to emptiness. He laid aside the existence-form of God, in order that he might take the existence-form of man. Whatever right he had to an equal state of glory with God, that right he did not cling to, but surrendered, in order that he might become a servant. And upon this real self-emptying there followed a real self-humiliation, wherein, being found in fashion as a man, he became obedient unto death, even the death of the cross.[8] It was on account of this—and by "this" we must understand the entire actual operation of the self-denying, self-humbling, self-sacrificing mind of Christ—it was for this reason, St. Paul declares, that "God highly exalted him, and gave unto him the name which is above every name."[9] And I know not how to interpret such language with any reality of intelligence, unless it means that the present glory of the Son of God is in some true sense the result of his having become man and so fulfilled the will of God.

This view, which St. Paul condenses into a single pregnant "wherefore," is expanded in the Epistle to the Hebrews. The object of this Epistle is to show the superiority of the priesthood and sacrifice of Christ, which are substantial and enduring, to the priesthood and sacrifice of the old dispensation, which were shadowy and transient. But the method which the writer follows is not to deny, but to assert, the verity of Christ's humanity. Without this he could not be the true priest nor offer the true sacrifice. "In all things it behoved him to be made like unto his brethren." "For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." "Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." This complete incarnation, this thorough trial under human conditions, this perfect discipline of obedience through suffering, was a humiliation. But it was in no sense a degradation. On the contrary, it was a crowning of Christ with glory and honor in order that he might taste death for every man. "For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through suffering."[1] If the Epistle to the Hebrews teaches anything, it certainly teaches this. The humanity of Jesus was not the veiling, but the unveiling, of the divine glory. The limitations, temptations, and sufferings of manhood were the conditions under which alone Christ could accomplish the greatest work of the Deity—the redemption of a sinful race. The seat of the divine revelation and the center of the divine atonement was and is the human life of God.

III.—Summary of Scripture Teachings

Here, then, we may pause for a moment and try to sum up the conclusions to which the New Testament leads us in regard to the person of Christ.

I am sincerely anxious not to be misunderstood. On the one hand, I would not conceal for a moment my conviction that current theology has failed, very often and very largely, to do justice to the meaning of the Incarnation on the human side, and that we *must* go back to the image of Jesus Christ as it is reflected in the Gospels to purify and refresh and simplify our faith. We should not suffer any reverence for human definitions of doctrine, however well founded, nor any fear of incurring reproach and mistrust as innovators, to deter us from that necessary and loyal return to the reality of the Person in whom our creed centers and on whom it rests. To find Jesus anew, to see him again, as if for the first time, in the wondrous glory of his humility, is the secret of the revival of Christianity in every age. This is not innovation. It is renovation.

On the other hand, we have no right, and we ought to have no inclination, to insist exclusively upon any particular theory as the only possible explanation of the facts of the Incarnation. Every earnest and thoughtful man must feel that these facts are so deep and mysterious that the plummet of human reason cannot sound their ultimate recesses. With all our thinking upon this subject there must ever mingle a consciousness of insufficiency and a confession of ignorance. But with this confession of ignorance there must go also a clear recognition of those portions of the truth which are unquestionably revealed in the New Testament. Three things are there made plain to faith.

THREE VITAL TRUTHS

1. God is not such a being, absolute, immutable, and impassible, that the Divine Logos cannot descend by a free act of self-determining love into the lower estate of human existence, and humble himself to the conditions of manhood without losing his personal identity.

2. The essence of the Gospel is its declaration of the fact that this act of condescension, of self-humiliation, actually has been performed, and that Jesus Christ is the eternal Son of God, who has taken upon him the existence-form of a servant, and lived a truly human life, and been obedient even unto death, in order to reveal to the world the saving love of God.

3. That the distinctive attributes of personality (self-consciousness and self-determination) in Christ are not dual, as of two persons, the one divine and the other human, co-existing side by side in a double life, but individual, and manifested as the life of one person. That person is the Son of God, who laid aside the glory which he had with the Father, and emptied himself, and so became the Son of man; and on account of this humiliation God hath highly exalted him and crowned him with glory and honor as the God-man forever.

These are the points which are vital to the reality of the Gospel of the Incarnation. All views which make these points clear, safeguard the truth in its integrity and in its reconciling power. The question of the method of the divine humiliation and the human exaltation of Christ lies beyond these points. It is not necessary to insist upon any particular form of its solution. Indeed, it may well be that the profundity of the question, the inherent mystery of the facts of life and personality with which it deals, and the limitations of human thought and language, preclude the possibility of a complete and final answer at present. It must be frankly acknowledged that none of the solutions which have been propounded hitherto are free from serious perplexities. But it must be recognized with equal frankness that the theories which have been put forward in modern times, with new earnestness and power, by men of unquestionable loyalty to the Christianity of the New Testament, who have sought to find a clear

[1] Acts i., 11.
[2] Stevens, "The Pauline Theology," p. 206.
[3] Col. i., 16.
[4] Col. i., 17.
[5] Eph. i., 21.
[6] 2 Cor. viii., 9.
[7] Phil. ii., 6, 7.
[8] Phil. ii., 8.
[9] Phil. ii., 9.

[1] Hebrews ii., 9, 10.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and positive meaning for the great word *Kenosis*, which St. Paul uses to describe the self-emptying of Christ in the Incarnation—theories which have been stigmatized as *kenotic*, as if the name were enough to mark them as unorthodox—are so far from being heretical that they have the rare merit of conserving and emphasizing a truth of surpassing value, undoubtedly taught in the Bible, and too much neglected, if not practically denied, during many centuries of theological speculation. A *kenotic* view of the person of Christ is, in so far forth, a Biblical view, and a true view. It may be, as Julius Müller held, that the distinctive attributes of personality are, abstractly considered, identical in God and man, so that, by the divine self-limitation in the Incarnation, they are actually unified, like two circles which have a common center.[1] It may be, as Dr. Fairbairn holds, that the Son of God, being the eternal representative of the filial relationship within the Godhead, the symbol of the created within the Uncreated, needed but to surrender the form and status of the uncreated Son in order to assume, by the same act, the form and status which man as the created son was intended to realize.[2] It may be, as Godet holds, that the Incarnation was by deprivation, and that the Eternal Word renounced His divine mode of being, and entered into life, without omniscience, omnipresence, or omnipotence, as an unconscious babe.[3] It matters little in what form of words we try to express the transcendent truth. But it matters much, it is supremely important for the integrity of our Gospel and its influence upon the heart of this doubting age, that we should hold fast to the fact that the life of Jesus of Nazareth is the human life of God.

The time is at hand when this simple and profound view of Christ, which beholds in Him the God-man in whom Deity is self-limited and humbled in order that humanity may be divinely exalted and perfected, must break through the clouds which have obscured it and become the leading light of religion and theology. The life of Christ needs to be restudied and rewritten under this luminous guidance, in absolute and unhesitating loyalty to the facts as they lie before our eyes in the Gospels.[4] The doctrine of Christ's person needs to be reconstructed and restated in this light. It must include, as the Creed of Chalcedon included, not only the truth of a Homoöusia—a sameness of nature and experience—with God, which the past has vindicated; but also the equal truth of a Homoöusia with man, which the future is to unfold as the universality of Christ's manhood is exhibited through his progressive triumphs among all the races of men and all the modes of human life. The humanity of the incarnate Christ must stand out as clear, as positive, as indubitable as his deity. Nay, more, it must stand where the New Testament puts it, in the foreground of faith. For it is only in this humanity that we can truly find the Son of God who loved us and gave himself for us.

IV.—The Old Definitions Inadequate

How urgent and pressing are the needs of our own age which call us to this work! How far behind us, how effete and inadequate, are the terms and illustrations which were used in former ages to express the results of human thought in regard to the person of Christ! Recall, for instance, that fine similitude of the heated sword which the Lutheran theologians borrowed from the Fathers to explain the union of the divine with the human in Christ.[5] To them it was satisfactory because they regarded heat as one substance and iron as another substance. In their view the divine nature penetrated and pervaded the human nature as the caloric fluid was supposed to permeate a mass of metal. But in our world the caloric fluid does not exist. Heat is not a substance, but a mode of motion in substances. In the light of modern science the old similitude fades into a meaningless comparison of things which cannot be compared.

We cannot accept the scholastic terminology of "natures" and "subsistences" in the final and absolute sense in which it was once employed. The philosophy of realism, which ascribed an objective existence to universals apart from individuals, is not the philosophy of to-day. Its language is not only foreign, but dead. The philosophy of being and not-being has opened to receive the philosophy of becoming; and in so doing it has been utterly transformed.

LIFE IS THE REGNANT IDEA

Life is now the regnant idea; personality its utmost expression. It is in the facts of life, its secret potencies, its mysterious limitations in germ and seed, its magnificent unfoldings in the process of development, that we must seek our comparisons for the Incarnation. And the very search will bring us face to face with a conviction that life in all its manifestations transcends analysis without ceasing to be the object of knowledge.

In the living world the boundaries of imagination are not coterminous with the limits of apprehension. We know many facts and forms of life whose modes of becoming we cannot imagine. It is just as impossible for us to conceive how the life of the oak, root and trunk and branch and leaf, form and color and massive strength, is all folded in the tiny, colorless, unshaped seed, as it is to conceive how the life of God is embodied in the man Christ Jesus. But the difficulty of conceiving the manner of this infolding, this embodiment, does not destroy for us the reality of the life. Indeed, if we could explain it entirely, if we could trace it perfectly as in a diagram, if we could observe it completely as in one of those beautiful models of flowers which a skillful artist[1] has recently made to illustrate his lectures on botany, we should know that it was not life, but only a picture of it. The picture is useful, but it is not vital. The metaphor has its value, but it falls far short of the truth. Self-beggary and self-emptying are but "words thrown out towards" an unimaginable but not unreasonable manifestation of the Divine Love as life. The reality to which they point is the Son of God living under all the conditions and limitations of energy and consciousness which are proper to the Son of man, the Word made flesh and dwelling among us.

THE KINSHIP OF MAN WITH GOD

It would be hard to overestimate the significance of this view for the present age, and the importance of setting it forth as a living truth in the language of to-day. It is the only view which gives us any ground of reality for our faith in the kinship of man with God. If the Son of God who is the image of the Father, by laying aside the outward prerogatives of his divine mode of existence, becomes man; then, and only then, the divine image in which man was created is no mere figure of speech, but a substantial likeness of spiritual being. There is a true fellowship between our souls and our Father in heaven. Virtue is not a vain dream, but a definite striving towards his perfection. Revelation is not a deception, but a message from Him who knows all to those who know only a part. Prayer is not an empty form, but a real communion.

> Speak to Him, thou, for He hears, and Spirit with spirit can meet;
> Closer is He than breathing, and nearer than hands and feet.

This view of the spiritual relation of man to God cannot possibly have any foundation in fact, deep enough and strong enough to withstand the sweeping floods of skepticism, unless it builds upon the rock of a veritable Incarnation. The discoveries of modern science, enlarging enormously our conceptions of the physical universe, have not only put man (as we said in the first lecture) in a position to receive a larger and loftier vision of the glory of God, but they have made such a vision indispensable. And they have emphasized with overwhelming force the form in which that vision must come in order to meet our needs and strengthen faith for its immense task. If we are not to be utterly belittled and crushed by the contemplation of the vast mass of matter and the tremendous play of force by which we are surrounded; if we are still to hold that the vital is greater than the mechanical, the moral than the material, the spiritual than the physical; if we are to maintain the old position of all noble and self-revering thought, that "man is greater than the universe"—there is nothing that can so profoundly confirm and establish us, there is nothing that can so surely protect and save us from "the distorting influences of our own discoveries," as the revelation of the Supreme Being in an unmistakably vital, moral, spiritual, and human form. Such a revelation at once rectifies, purifies, and elevates our view of God himself. For if the Son of God can surrender omnipresence, omniscience, and omnipotence without destroying his personal identity, then the central essence of the Divine Being is neither infinite wisdom nor infinite power, but perfect holiness and perfect goodness. And so from the very lowest valley of humiliation we catch clear sight of the very loftiest summit of theology, the serene and shining truth that God is Love.

THE SUPREME PATTERN OF LOVE

In the light of this truth we behold also the highest perfection of man and the path which leads to it. Love is the fulfilling of the law, and the perfect pattern of love is the example of Christ. And whether we look at it from the divine side as the supreme self-sacrifice of God, or from the human side as the complete obedience of man, everything depends upon the genuineness and sincerity of this example. Unless the Son of God truly became man, the Incarnation cannot be, as Bishop Westcott calls it, "a revelation of human duties." What strength could we draw from his victory over temptation if he was not

---

[1] For this statement of Müller's views, which he gave in his lectures, I am indebted to Dr. George P. Fisher, who was one of his hearers.
[2] "The Place of Christ in Modern Theology," p. 476.
[3] Godet, Commentary on John i., 14.
[4] "No *action* of our Saviour's earthly life, from Bethlehem to Calvary, exhibits divinity. He appears first as a helpless babe in the manger. He is subject to his parents. As the child grows, he waxes strong in spirit and increases in wisdom. Such an increase in wisdom implies increase in knowledge, and less knowledge or greater ignorance to-day than to-morrow. Omniscience could not have been exercised by the Jesus who was growing in wisdom. If any say here, as we usually do, that the humanity grew, but the divinity was omniscient, let us ask if there were two persons in Jesus. This Nestorianism is practically the creed of the present day with the Reformed Churches. They have gone over to a virtual duplication of the person of Christ."—Howard Crosby, "The True Humanity of Christ" (Randolph, New York, 1880).
[5] Chemnitz, "De Duab. Nat."

[1] William Hamilton Gibson

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

exposed as we are to the assaults of evil? What consolation could we draw from his patience if he was not a man of sorrows and acquainted with grief? "Jesus Christ," says one of the greatest of French theologians, "is not the Son of God hidden in the Son of man, retaining all the attributes of divinity in a latent state. This would be to admit an irreducible duality which would do away with the unity of his person, and would withdraw him from the normal conditions of human life. His obedience would become illusory, and his example would be without application to our race. No! When the Word became flesh, he humbled himself, he put off his glory, being rich he became poor, and was made in all points like as we are, only without sin, that he might pass through the moral conflict with all the perils of freedom."[1] When we see him thus, we know what it means to follow him and to be like him.

GOD'S SELF-SACRIFICE IN A HUMAN LIFE

Finally, the whole value of the Atonement, in its reconciling influence on the heart of man, in its exhibition of the heart of God, depends upon the actuality of the Incarnation. If he who died on Calvary was a mere theophany, like the angel of Jehovah who appeared to Abraham, then his death was merely a dramatic spectacle. The body of Jesus was broken, but God was not touched. But if the Father truly spared not his own Son, but delivered him up for us all, then the Father also suffered by sympathy, making an invisible sacrifice, an infinite surrender of love, for our sakes. Then the Son also suffered, making a visible sacrifice, and pouring out his soul unto death to redeem us from the fear of death and the power of sin. And this becomes real to our faith and potent upon our souls only when we see the human life of God, agonizing in the garden, tortured in the judgment-hall, and expiring upon the cross. Then we can say:

O Love Divine! that stooped to share
Our sharpest pang, our bitterest tear.

Then we can look up to a God who is not impassible, as the speculations of men have falsely represented him, but passible, and therefore full of infinite capacities of pure sorrow and saving sympathy. Then the dumb and sullen resentment which rises in noble minds at the thought of a universe in which there is so much helpless pain and hopeless grief, created by an immovable Being who has never felt and can ever feel either pain or grief, that sense of moral repulsion from the idea of an unsuffering and unsympathetic Creator which is, and always has been, the deepest, the darkest spring of doubt, fades away, and we behold a God who became human in order that he might bear, though innocent and undeserving, all our pains and all our griefs with us and for us. Thus we stand before our doubting age, as David stood before the disillusioned, downcast, despondent Hebrew king, in Robert Browning's splendid poem of "Saul." The word, sought in vain among the glories of nature, among the joys of human intercourse, the word of faith and hope and love and life, comes to us, leaps upon us, flashes through us.

See the King—I would help him but cannot, the wishes fall through.
Could I wrestle to raise him from sorrow, grow poor to enrich,
To fill up his life, starve my own out, I would—knowing which,
I know that my service is perfect. Oh, speak through me now!
Would I suffer for him that I love? So wouldst Thou—so wilt Thou!
So shall crown Thee the topmost, ineffablest, uttermost crown—
And Thy love fill infinitude wholly, nor leave up nor down
One spot for the creature to stand in! It is by no breath,
Turn of eye, wave of hand, that salvation joins issue with death!
As Thy Love is discovered almighty, almighty be proved
Thy power, that exists with and for it, of being Beloved!
He who did most, shall bear most; the strongest shall stand the most weak.
'Tis the weakness in strength that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, for ever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

A Raconteur

By Ian Maclaren

"You must excuse me the gaucherie of a compliment," I said to Bevan in the smoking-room, after a very pleasant dinner, "but really you have never been more brilliant. Five stories, and each a success, is surely a record even in your experience."

"It is very good of you to appreciate my poor efforts so highly." It was his way to snuff, and he once explained to me that the skillful management of the box was an invaluable aid to his art. "It is a distinct risk to attempt five in one evening—six is the farthest limit sanctioned by any raconteur of standing. You can always distinguish an artist from a mere amateur by his severe reserve. He knows that an anecdote is a liqueur, and he offers it seldom; but the other pours out his stuff like vin ordinaire, which it is, as a rule—the mere dregs of the vine. Did you ever notice how a man will come back from Scotland in autumn, and bore companies of unoffending people with a flood of what he considers humorous Scottish stories? It is one of the brutalities of conversation.

"What irritates me is not that the material is Scottish, for there are many northern stories with a fine flavor; it is the fellow's utter ignorance of the two great principles of our art."

"Which are?"

"Selection and preparation," said Bevan, with decision. "One must first get good stuff, and then work it into shape. It is amazing how much is offered and how little is of any use. People are constantly bringing me situations that they think excellent, and are quite disappointed when I tell them they are impossible for the purposes of art. Nothing can be done with them, although, of course, another artist in a different line might use them. Now I have passed several 'bits' on to Browne-Johnes, who delivers popular lectures. The platform story is scene-painting, the after-dinner miniature."

"May I ask whether you are ever taken in, as it were, with your material, and find it 'give' after it has been manufactured, like rotten yarn or unseasoned wood?"

"Rarely; one's eye gets to be trained so that you know a promising subject at sight, but after that comes the labor. I once heard a man bore a dinner-table to the yawning point with a story that had some excellent points in it, but he had taken no trouble, perhaps had no insight."

'And you . . . ?"

"It is now, in my humble judgment, as good a story of its kind as you would wish to hear, and it still bears improvement, which is a good sign. A really high-class story will take years to perfect, just as I am told by clergymen that a sermon only begins to go after it has been preached twenty times."

"You have been working on that Shakespeare bit; I noticed one new touch this evening at least which was excellent."

"Now that is very gratifying," and Bevan was evidently pleased; "it is a great satisfaction to have one's work appreciated in an intelligent manner; perhaps you are the only one present who saw any difference.

"What I think I like best"—and he tapped his box in a meditative way—"is to get an old, decayed, hopeless story, and restore it. Breaking out a window here, adding a porch there, opening up a room, and touching up the walls—it is marvelous what can be done.

"Besides new drains," he added, with significance; "the sanitary state of some of those old stories is awful. You feel the atmosphere at the door—quite intolerable, and indeed dangerous."

"Then you do not think that indecency . . . ?"

"No, nor profanity. Both are bad art; they are cheap expedients, like strong sauces to cover bad cooking. It sounds like boasting, but I have redeemed one or two very unpleasant tales, which otherwise had been uninhabitable, if I may trifle again with my little figure, and now are charming."

"You rather lean, one would gather, to old tales, while some of the younger men are terrified of telling a 'chestnut,' always prefacing, 'This must be well known, but it is new to me; say at once if you have heard it.'"

"Most humiliating, and quite unworthy of any artist. Heard it before!" and the old gentleman was full of scorn. "Imagine a painter apologizing for having taken a bend of the Thames or a Highland glen some man had used ten years.

"Of course, if one makes a copy of a picture and exhibits it as his own, that is fraud, and the work is certain to be poor. One must respect another artist's labor, which is the ground of his copyright.

"But if one makes a 'bit' of life as old as Aristophanes or Horace his own, by passing it through his own fancy and turning it out in his own style, then it is ever new.

"Then there is the telling! There are musicians who

[1] De Pressensé, "Life of Christ," Book I., chap. v.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

can compose, but who cannot play, and *vice versa*. So with our art, there are story-tellers and story-makers. The former can suffer no wrong, for he is self-protected, but the latter has never been protected as he deserves in the fruit of his brain.

"You will see at once," he continued, "that, if I am right, the ownership of an anecdote is quite beyond dispute. The original material is really for the most part common property, and usually very poor property—prairie land, in fact.

"Personal rights come in when one has put capital into the land, has cleared and plowed and sown it; then it's his own, and he is entitled to fence it, and he cannot be dispossessed except on fair terms."

"Which would be?"

"Well, that depends. He might sell to an editor, or he might give the use of it to a friend. Personally, as an artist of now thirty years' standing, I do not part with my work; it may be an old-fashioned prejudice, but I don't like to let it go to the public."

"But to a friend?"

"Of course, that is different; still, how few can be trusted! Now I once gave Higginbotham a very nice little thing of French extraction, but not too subtle, with just enough body to suit our palate. He heard me tell it three times in exactly the same form, and I pledged him to make no changes, for his hand is heavy.

"Would you believe me?"—and my friend sat up in his indignation—"he gave it in my presence—but that did not matter—and left out the best point, which I now think he had never seen.

"Life has various trials in store for us as times go on," and Bevan leant back again. "Some are greater, some are less, but among our minor vexations I know none like sitting at one end of a table and making talk with your partner, while a rank amateur at the other end mangles one of your pet anecdotes."

"Torture, I should think; but isn't it rather trying when people miss the point altogether, or ask stupid questions?"

"Artists must take their chance of that, and one is careful; besides, I've distinctly enjoyed such remarks," and he looked quite genial. "It's like a painter hearing the people criticise the pictures on a free day. Once or twice I've got a very happy addition to a story in that way. After all, the main end of a raconteur must be to give pleasure.

"Yes"—and he began to glow—"no art is wholesome which lives for itself or for a professional class. Art must be a criticism of life and an aid to better living. No one can tell how much story-telling has contributed to the brightness and elevation of life.

"How? By correcting foibles, by explaining human nature, by destroying cant, by infusing good humor, by diminishing scandal, by—but I remind myself that a raconteur ought never to be excited or eloquent.

"He may, however, be a philanthropist, as it would appear.

"Do you know," with a tone of great delight, "that I have been asked by a physician to call upon one of his patients, a mutual friend, and spend an hour with him, as a . . . tonic, in fact.

"It was after influenza, and he began by asking me whether I could distribute a sum of money among the poor. 'I'm not sure what I'm dying of, either peritonitis or pneumonia, but I'm glad to see you, Bevan, and you will do this little kindness for me'—those were his affecting words.

"'Certainly,' I said, and that led to my giving him a trifle from Devonshire—excellent place for stories—which seemed to interest him. I told only four stories—for he was rather weak, having had a slight touch of bronchitis—and he is pleased still to thank me," and Bevan nodded with much satisfaction.

As I looked at him, so filled with the pride of his art, the time seemed to have come for a question that had long been in my mind. But it was necessary to be careful.

"What, may I ask, Mr. Bevan, do you feel about the matter of . . . well, you won't misunderstand me . . . of accuracy?"

"You mean whether is there any difference between giving evidence in a witness-box and relating an anecdote. Everything. The one is a land surveyor's plan, and must be correct to an inch. The other is a picture, and must interpret nature. The one is a matter of fact, the other a work of art.

"Imagine the folly"—and the good man rose to his feet—"if one should demand to know whether the figures in a historical painting stood exactly so and were dressed in those particular garments; we should think the man mad.

"A story is a miniature novel, shot through with humor, a morsel of the irony of things, a tiny comedy, and for it there is but one rule of judgment—does it represent the spirit of life?"

"What, then, do you think of one who should certify an anecdote as a fact?"

"That he did not know his craft, for if the tale has no merit, then it is little compensation to tell us it happened; if it has merit, we are sure it ought to have happened."

"And if one should interrupt a raconteur as he approached his point, and should inquire whether the thing be true?"

"I am a merciful man," said the venerable artist, "but my conviction is that he ought to be shot."

Self-Government by the Mormons

By Eugene Young [1]

The experiment of self-government by the Mormons in Utah is now well under way. The first-fruits, in spite of certain circumstances, will prove somewhat reassuring to those who have taken a pessimistic view of the change. The first State Legislature adjourned, early in April, without having had in its whole session one division on religious lines, or the slightest conflict between the Mormon and non-Mormon elements. There were Mormons and Gentiles on both political sides, and these elements worked together with perfect harmony.

From the mass of legislation only one act can be singled out as distinctively Mormon in its character. That is the act legitimatizing all children born in polygamy, of plural wives, prior to the issuance of the "Manifesto" in which the Mormon Church abolished the practice. This law makes it possible for such children to inherit from the father equally with the children of the first or lawful wife, and to share in all other privileges accorded to legitimate children.

Both elements in Utah concurred generally in the wisdom of such an enactment. It will be remembered, also, that in the closing months of his term as President Mr. Harrison granted amnesty to all those who had been guilty of polygamy prior to the issuance of this Manifesto. Until that time polygamy had been the bone of contention, and it was with the Mormons as much a matter of honor to continue it as it was for the Federal Government to aid in its suppression; and so when it was voluntarily given up by the Mormons, and it appeared that they were keeping faith in their renunciation of the practice, it was easy to extend clemency to them for a practice they had considered right. The amnesty and the act of the Legislature were founded on the same idea.

All children born of polygamous unions since the issuance of the "Manifesto" are left illegitimate. In the State Constitution is a specific provision prohibiting polygamy, which will make it impossible to legitimatize any polygamous offspring born after Statehood.

One thing, however, occurred early in April that disturbed the good impression left by the Legislature, and led to some apprehension among those most directly concerned in politics. It was the issuance of another "Manifesto" from the heads of the Church, pretending to define their attitude as to participation in politics. It was issued in the form of an address or agreement, signed by the highest officers in the Church, and was laid before the

[1] Our readers will be interested to know that the writer of this article is a grandson of Brigham Young, and is also a grandson, on the other side, of Mrs. T. B. H. Stenhouse, the writer of "An Englishwoman in Utah," probably the first protest against polygamy.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

spring semi annual conference April 7. The most important and vital part of it is found in the closing paragraphs, as follows:

"First—We [the officers who signed the address] unanimously agree to and promulgate as a rule that should always be observed in the Church and by every leading official thereof, that, before accepting any position, political or otherwise, which would interfere with the proper and complete discharge of his ecclesiastical duties, and before accepting a nomination and entering into engagements to perform new duties, said official should apply to the proper authorities and learn from them whether he can, consistently with the obligations already entered into with the Church upon assuming his office, take upon himself the added duties and labors and responsibilities of the new position.

"To maintain proper order and discipline in the Church, we deem this absolutely necessary, and in asserting this rule we do not consider that we are infringing in the least degree upon the individual rights of the citizen. Our position is that a man having accepted the honors and obligations of ecclesiastical office in the Church cannot properly, of his own volition, make these honors subordinate to or even co-ordinate with new ones of an entirely different character. We hold that unless he is willing to counsel with and obtain the consent of his fellow-laborers and presiding officers in the priesthood, he should be released from all obligations associated with the latter before accepting any new position.

"Second—We declare that in making these requirements of ourselves and our brethren in the ministry we do not in the least desire to dictate to them concerning their duties as American citizens or to interfere with the affairs of the State. Neither do we consider that in the remotest degree we are seeking the union of Church and State. We once more here repudiate the insinuation that there is or ever has been an attempt by our leading men to trespass upon the ground occupied by the State, or that there has been or is the wish to curtail in any manner any of its functions."

There is one serious fault with the address. It does not define what officials are bound by it, nor does it define how the rule shall be applied. The first three lines of the quoted paragraphs will show that it can have a general application. In Mormonism every man of reasonable ability is a church official. Boys are made Deacons before they are eighteen years old. They are sent on missions to other regions before they attain their majority, and in this way become Elders. It would be difficult to find one successful Mormon in the whole State who is not a Church official. The present Governor of Utah, Secretary of State, State Auditor, Treasurer, and at least five of the nine District Judges are Elders, and the counties would show a greater proportion. If the rule applies to all of the Church officials, it amounts to a practical assumption that the Church authorities have the right to counsel men as to their service to the State.

Definiteness cannot be called a peculiar virtue of Mormon proclamations. They are often framed on the lines of certain financial platforms that have been placed before the country recently. They are subject to many interpretations. The Church officials seem to consider, however, that the officials intended to be ruled by the new doctrine are those pointed out in one of the early sentences in the address, which says:

"We have maintained that in the case of men who hold high positions in the Church, whose duties are well defined, continuous, and necessary, it would be an improper thing to accept political office or enter into any vocation that would distract or remove them from the religious duties resting upon them, without first consulting and obtaining the approval of their associates and those who preside over them."

Such officers are legion in Mormondom, comprising the heads of departments and the hundreds of bishops. If only these men are included, the doctrine fails in its insufficient limitations. Is it proper for men who are engaged all the time in ecclesiastical work to enter into politics at all? And is not this situation aggravated when the men in question claim to be the mouthpieces of God, through whom shall be conveyed the commands of the Lord to his chosen people, and when that people is in a majority and has rendered, and still renders to a great extent, obedience to the commands emanating from these men on the theory that they are the commands of God? Would it not be a better earnest of the sincerity of the Mormon Church if it should make an absolute rule that such officials should never go into politics? Does not the past meddling of the Church in politics justify a belief that it is dangerous to have a loophole left open through which these men can enter politics under counsel? These are questions which the people of Utah are forced to consider.

The address was the outgrowth of the last political campaign in Utah. It will be remembered that during the last month of that campaign the Democratic party held a State Convention for the specific purpose of declaring that Church and State must be entirely separated in Utah. Conclusive proof of political meddling by George Q. Cannon, the real head of the Church—President Woodruff's extreme age making it impossible for him to direct its affairs—Joseph F. Smith, John Henry Smith, and Francis M. Lyman, all Apostles, and other men of lesser degree, was placed before the people of Utah by the Democrats.

It was hoped, then, by Mormons and Gentiles alike, that something would be done at the April conference to establish the true status of the Church, draw the line between various degrees of Church officers, setting apart those who should devote themselves to religion and keep from politics, and making evident what officers would be considered free to do as they pleased in politics without interference from the higher authorities. This has not been done. Nothing has been settled. The whole matter is in the province of the head of the Church, who still has the power to keep certain high officials from the field if he desires to work injury to the party to which they hold allegiance, and to allow others to take active part in the cause of the opposition. Such uncertainty, in view of past double-dealing, leaves good ground for suspicion.

There is in the address, however, one hopeful sign. It is a departure from Mormon traditions and teachings. In the days when the Mormon prophet held that he was the mouthpiece of God, and would admit of no question on this point, rules of this kind were issued as orders, as revelations. Joseph Smith and Brigham Young did not ask for agreements from their Apostles and high Church officers. They spoke as men having divine authority, and none in the Church dared question their right. Their sway was absolute. Now comes an order for the future conduct of the Church, emanating not from a purported divine source, but bearing on its face the admission that it is merely an agreement drawn up and entered into by the members of the First Presidency, the Twelve Apostles, the First Seven Presidents of the quorums of Elders, the Patriarch, and the Presiding Bishops. It is a blow from the highest source at the Mormon doctrine, the basis of all their teachings, which holds that the President of the Church is in constant communication with God.

That, however, is merely one evidence of the change that has taken place in Utah during the past ten years. One who has not lived there cannot comprehend the transformation. Imagine a people that has lived for years in self-contemplation, that has been banded together with the one purpose of resisting the encroachments of the enterprising, energetic population that threatened to come in and wrest the region from them, having as their guide only the sufferings of their parents, and amalgamated by the terrible pressure from the outside in a bitter religious war. These people had no time to think of reaching out in progress and liberality. They felt that they must beat back the irresistible power of a nation, and all their efforts were concentrated on that point.

Then imagine the change that came over the Mormon people when the terrible incubus was thrown off, when the people, voluntarily surrendering their obnoxious practices, found themselves freed from opposition and placed on a political level with their fellows of other sects and con-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ditions. They caught with childish eagerness at the opportunities presented to them. They became the fiercest partisans in National political matters that can be found in this country. In the first few months after the division on National lines the old religious warfare had practically been buried. Old Mormons forgot the injuries they had received from old Gentiles who held the same political views, and turned their anger against those who had been their readiest allies under the old conditions. It was no longer a question of Mormon and Gentile, but of Democrat and Republican; and Republican struck hands with Republican without inquiring as to things antecedent.

It was then that the Mormon leaders pursued an unwise course. Instead of keeping themselves clear from politics and thus holding their ecclesiastical power, they declined to give up all the influence they had wielded in the affairs of state, and, more or less, all the leaders had some share in the campaigns of the succeeding years. Political antagonism is not productive of a respect for the spiritual endowments of an unfair opponent; and the vindictive politics of the first few years in Utah, coupled with the fanaticism which the Mormon leaders in general carried from their religion into their politics, could not but be productive of an unwillingness among the Mormons themselves to concede that these leaders derived their inspiration direct from God.

Moreover, in the first few years some partisans, more zealous than others, pretended to have divine inspiration in their teachings. Two Apostles used church meetings for the propagation of political dogmas. Other Apostles declared that they always spoke as such, and never laid aside their ecclesiastical privileges. In this way the Church was mixed in the bitternesses of the campaign, the mantle of divinity was dragged through the mire of hypocrisy and deceit, until the young men of the Church were driven to the knowledge that they were being misled, and old men, who had been faithful all their lives, could only shake their heads sorrowfully and admit that conditions were not right.

Instances of the changed conditions, whereby Mormonism in Utah has been pushed back from its arrogant claims to temporal as well as spiritual authority, could be multiplied almost indefinitely. Discourses in the Mormon Tabernacle and in Mormon meetings are widely different from the discourses of five years ago. Questionings arise now where in the past it would have been impossible to secure doubt. In these changes lies the future political safety of Utah.

Not alone in politics, but in business affairs, Mormons have met their leaders. The greater number of these leaders are now rich men. They have embarked in business and finance, and have used their ecclesiastical positions to draw trade to their institutions. Mormons were blind to this until they awakened from their long lethargic rest from progressiveness. They did not comprehend what was being done until some more enterprising men from surrounding States came to the Territory, started a boom, and showed them the opportunities for gaining wealth. Then many enterprising young Mormons found themselves rivals of their Church leaders, and generally learned that those leaders were cold, practical business men with whom the spiritual side was not so greatly developed as to interfere with the commercial side.

If we could count only with the Mormon leaders, the future of Utah would be dark. They are not honest and trustworthy. But the Mormon people are honest. Their awakening is real. I do not believe it will ever be possible for the Mormon Church to regain the power it once held in Utah. It may prove powerful in politics for a time, as it has in the last few years. It will always have a considerable body of fanatical voters that it can swing either way. But unless it keeps clear from politics there is a great element in the Church that will unite with the Gentiles and administer a terrible rebuke to those who would presume to unite Church and State.

I can comprehend no fear of a revival of polygamy. That institution never really flourished among the Mormons. By far the greater part of those who entered into it were fairly driven by the leaders, and they did not constitute the majority of the Mormons. There was always a deep-seated resistance to it inside the Church, which contributed as much as the outside interference to cause its abolition.

The liberal feeling of the Mormons of to-day is against polygamy. The younger generation that is ruling now is monogamous. The polygamous generation is passing away. There is a deep-seated feeling against the idea, and no strong feeling in its favor. So it seems doomed to perish. There will be some underhanded practice of it by those who were in polygamy before the edict was issued, as might be expected, but with the passing of these people the institution will pass.

Education is the foe to mysticism, hypocrisy, and other evils that beset Mormonism to-day. A free-school system has been fully established in Utah. The State spends three-fifths of its income for its maintenance, and out of the remaining two-fifths of its revenue provides for a free university and an agricultural college. Cities and counties are also allowed to levy school taxes, and the privilege is generally used. With these foes to deal with, the evil in Mormonism will be eradicated, and, pruned of its repugnant and impracticable features, it will take its proper place among the sects, still potent for good, but not so powerful as it has been in temporal matters.

The Muse

By Frank Dempster Sherman

The songs I make, they are not mine,
They all belong to her
Whose words in some strange way combine
To set my heart astir.

If but her eyes look down on me
The while I pause to write,
By some swift touch of sorcery
The somber lines grow bright.

Her voice upon me lays a spell
Of music soft and sweet;
Imperfectly, what she may tell,
My lyrics but repeat.

I am as one who hears the thrush
In some leaf covert dim,
And in the intermittent hush
Ponders the dew-fresh hymn:

Or one who in a shadowed place
Watches the stars agleam
And knows their beauty on his face
Illumining his dream:

Or one who catches from the rose
A fragrant message sent
From crimson lips and straightway knows
All of the Orient.

Like these am I, and all my rhymes
Are but the records clear
That write themselves at magic times
When she, the Muse, is near.

For could I make my own her song,
Unto the world I'd give
A lyric which should live as long
As song itself shall live!

There has always been and there always will be the brave advancing minority, the world's hope, the invincible few—not a remnant, meaning something left over, but a leadership, keeping in the van of thought, bearing and daring for what they believe to be the truth and right.—*John Learned.*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Religious World

The Congregational Union of England

The two events connected with the meeting of the Congregational Union of England and Wales which will be of interest to our readers are: the address from the Chair by the Rev. J. Morlais Jones, and the election as his successor of the Rev. Charles A. Berry, D.D. Mr. Jones is pastor of the church at Lewisham, London; a Welshman, and a man who is regarded by his brethren as a kind of pulpit genius. Several times his name has been suggested for Chairman, but we believe he has heretofore declined the honor. His address bore the somewhat unique title of "Wanting is What?" It was suggested by one of Browning's poems. It was poetic and brilliant. One of the positions taken by the speaker was that there is needed a renewal of the purely religious life of the Church; to secure which there must be a larger place in the individual life and worship for prayer. The speaker next argued in favor of a restatement of the truths given to be preached, being careful to affirm that the facts of religion are eternal, though the forms in which they are stated must in the nature of things be constantly changeable. He further argued that the time has come for the Churches to be set right in their relations one to another. He was especially earnest in what he said concerning the spirit, attitude, and needs of the Congregational churches. The two points in the address which attracted most attention were his characterization of priestism as a "cancer," and a passage setting forth the cross as the true interpretation of all life and all thought. But to Americans the meeting of the Congregational Union will derive most interest from the election as Chairman of Dr. Charles A. Berry, of Wolverhampton. Dr. Berry first became known in this country when he was called to succeed Henry Ward Beecher as pastor of Plymouth Church. Since then he has been the most prominent man of his years in the Nonconformist churches of England. The church of which he is pastor is very large, and though often urged to accept calls to London, he has steadily refused to do so. It is doubtful if any church in the metropolis would give him greater opportunities of usefulness than the one of which he is pastor. Dr. Berry is a fine preacher, and a man of rare executive ability.

The Unitarian Association

The seventy-first anniversary of the American Unitarian Association was held in Boston beginning May 26. The President is the Hon. John D. Long, and the Secretary the Rev. George Batchelor. From the report of the Secretary we make the following extract:

> We are surrounded by great ecclesiastical organizations compactly organized, trained to give their money for strictly denominational purposes, intent upon publishing their creeds and extending their power. Before the churches that exercise authority and submit to authority, the forces of Congregationalism in both branches, Orthodox and Unitarian, are at a disadvantage. We are often told that liberal ideas in these churches will do our work for us. So far as the permanence of liberal organization is concerned, liberal Orthodoxy is a source of weakness. In any church it seldom survives the personal influence of the minister who preaches it, and it often deludes our people with the notion that all the world is becoming liberal and tolerant. Meanwhile, they who exercise authority are quietly making their organizations compact and irresistible. Were the liberal churches of America to go out of existence, there would be only scanty hospitality extended to the liberal thinkers in the other churches.

Is not the last clause of the above somewhat presumptuous? Are all the tolerance and intellectual hospitality of the country in the Unitarian Church? We are reminded of a letter received not long ago from one of the younger Unitarian ministers which contained this sentiment: "I have learned that there is as much narrowness in this as in any of the other denominations." The Unitarians have in many ways achieved results too evident to require bolstering by the assumption contained in the sentence which we have quoted. Other parts of the report were admirable. Among the speakers who took part in the meeting were the Rev. John Cuckson, who said: "It is our function to continue our efforts until we make Unitarianism inclusive, taking in all others;" the Rev. Stopford W. Brooke, who spoke on "The Forward Movement of Unitarianism;" and the Rev. Augustus N. Lord, whose address may be condensed in the following words: "We were meant to grow in religion, and have it mean more and more to us, having new thoughts and new freedom." Later, Mayor Quincy, Edward Everett Hale, and others took part in the discussions.

Alumni versus Trustees

There is a difference of opinion between the alumni and the Trustees of the General Theological Seminary of the Protestant Episcopal Church in New York. The difference has been taken to the courts. It concerns the election to the Alumni Chair on the Evidences of Revealed Religion. The Alumni Association is the plaintiff in the controversy. It claims that the Trustees have no right to use the endowment fund contributed by the alumni, and asks for an accounting and return of the fund now in their possession. The Trustees, on the other hand, claim that the money was given by persons many of whom are now dead, and that it would be impossible to return the contributions. The question of an election of an occupant to the chair on the Evidences of Revealed Religion came before the Alumni Association. There were eight candidates. The Rev. Charles C. Tiffany, D.D., was finally elected. Concerning the choice of this Association no action was taken by the Trustees, and the post was thus left vacant, to be filled by the Board. The question at issue seems to be as to whether the position shall be occupied by a permanent professor or a temporary one. The Dean and the executive staff of the institution desire a permanent professor, and the alumni one to be chosen every three years. It was claimed by the Trustees that that was no indication as to whether the alumni meant that Dr. Tiffany was to be elected on a term of three years or as a permanent professor. The whole matter is one of much interest to Episcopalians. Concerning the merits of the case we have no remarks to make, but it is a great pity that some better way cannot be devised for adjusting the difficulty. The example of Christians appealing to the secular courts for the settlement of their difficulties is not edifying, and is a cause of great misunderstanding by the outside world.

A Unitarian Celebration

The First Unitarian Church of Philadelphia was organized in 1796. The first clerical pastor of the society was ordained and installed in 1825, and was no other than the venerable Dr. Furness, who continued in his pastorate for fifty years, and who died only a few months ago. The present pastor of the church is the Rev. Joseph May. The celebration began on Tuesday evening, May 12, with a historical address by the pastor. He was followed by the Rev. Charles C. Everett, D.D., who chose for his topic "A Century of Unitarianism." There followed, in the course of the celebration, addresses by Dr. Robert Collyer, on "The Life and Work of Dr. Furness;" the Rev. Howard N. Brown, on "The Basis and Value of Religious Freedom;" the Rev. W. W. Fenn, on "Biblical Authority during the Century;" the Rev. Merle St. Croix Wright, on "The Development of Philosophy during the Century;" the Rev. Samuel M. Crothers, on "The Religious Outlook at the Close of the Century;" John Fiske, on "A Century's Progress in Science;" and Joseph W. Holland, M.D., who spoke on Dr. Joseph Priestly, whose influence was so great in the founding of the society. The spirit of all the addresses may perhaps be indicated by the following passage from a summary of the address of Mr. Crothers: "Religious liberalism is unwilling to bind itself to any creed, a position to which Unitarianism has tended from the first; but religion itself lives again in those who seem to destroy it. There is no longer antagonism between religion and nature, between religion and science, between religion and the secular life. It is our hope and courage that real religion is rooted in human nature itself, and it is the duty of the future to secure the direct application of its power to the needs of the world."

The Sons of the Pilgrims at Fall River

The Massachusetts State Association of Congregationalists was held at Fall River May 19–21. About two hundred delegates were in attendance. The Rev. Smith Baker, D.D., was the Moderator, and the meetings were held in the Central Church, of which the Rev. W. Walker Jubb is pastor. The annual sermon was delivered by the Rev. D. W. C. Clark, D.D., of Salem. Among the papers presented was one by the Rev. Samuel B. Cole, of Taunton, on "The Enrichment of the Church Service." The paper closed with the recommenation that a committee be appointed to prepare a simple liturgy for use in congregational worship. Dr. Daniel Merriman made a peculiarly bright address on the subject, which may be condensed in the following sentence: "The best thing we can do to enrich our church service is to provide better ministers; as the Scotchman said when the minister spoke to him about putting a new stove into the kirk: 'Warm it with your sermon, man, warm it with your sermon.'" Dr. J. A. Hamilton spoke on the question, "Ought there to be any limit to the admission of ministers from other denominations to our pastorates?" The subject has wide relations, since large numbers of Methodists, Presbyterians, and Baptists are constantly seeking the freedom of Congregational pulpits. The meetings of this association are always of great interest, since it represents the largest denomination in the State, and also the largest proportion of givers. The liberality of the Congregationalists of Massachusetts is probably surpassed by no other body of Christians in the United States, or possibly in the world.

A Seventy-fifth Anniversary

Twenty-fifth anniversaries of churches and pastors are getting to be somewhat common in this country, but when a church celebrates its seventy-fifth anniversary, the circumstance is exceptional enough to deserve mention. We have received the sumptuous book—for it is a volume in itself—commemorating the seventy-fifth anniversary of the "Old Stone," or First Presbyterian, Church of Cleveland, O., of which the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Rev. Hiram C. Haydn, D.D., is pastor. The anniversary was celebrated in October last, but the volume has just reached us. This church has had a somewhat memorable history, and been honored by the service of several men of National reputation and ability. We mention four: S. C. Aiken, D.D., William H. Goodrich, D.D., Arthur Mitchell, D.D., and Hiram C. Haydn, D.D. Dr. Aiken's term of service was twenty-four years; Dr. Goodrich was pastor for more than twelve years; Dr. Mitchell, best known for his service as Secretary of the Presbyterian Board of Foreign Missions, was pastor for four years, and Dr. Hadyn has occupied the position for twenty-three years. Among the associate pastors best known are Dr. J. W. Simpson, now president of a college in the West; Rollo Ogden, who has devoted himself to literature; and Dr. Wilton M. Smith, who is pastor of the Central Presbyterian Church in New York. The book contains a history of the church, with lists of pastors and associate pastors, lists of the churches organized since this one was started, and of the pastors of those churches. It is a worthy memorial of an event the importance of which fully deserved the attention which it received. Dr. Haydn is well known in New York, where he served for several years as District Secretary of the American Board of Foreign Missions.

Ministerial Relief

It seems as if no argument ought to be required to show that those who have broken down in the service of the Church, and who have proved their fidelity by their labors, ought not in their old age or sickness to be left to suffer, or to the cold charity of the unsympathetic. Many denominations have made a special provision for the relief of disabled ministers. It is comparatively a new cause among the Congregationalists. If we remember correctly, Dr. William M. Taylor was one of the most enthusiastic advocates of a movement in this direction. We are told that our country retires the commissioned officers of its regular army at the age of sixty-four on three-quarters pay, and that even second lieutenants receive $1,050 per year. In the Church, however, there is no such outlook of comfort for old age and physical infirmity. When it is remembered that at the present time more than one-half of the Congregational pastors in active service are home missionaries whose salaries average less than $700 per year, and that very few of them have parsonages, it will be seen that the question of the future is one of serious importance—one which interferes not only with the stability of pastorates, but also with the quality of the service which men are able to render. In order to supply this need a committee was organized; Dr. Stimson is Chairman, and the Rev. N. H. Whittlesey, D.D., was appointed General Secretary. It seems as if such a cause ought not to be overlooked. Ministers should never be regarded as objects of charity. Some of them are situated where saving is impossible; where the remuneration is hardly sufficient for a decent living, and where any preparation for the rainy day is out of the question. To aid such men all branches of the Church of Christ ought generously to provide.

Brief Mention

We deeply regret to have to announce the death of Mrs. Alice I. B. Millard, the wife of the Rev. Dr. Nelson Millard, the well-known pastor of the First Presbyterian Church of Rochester, N. Y. Mrs. Millard was active and prominent in the higher life of Rochester, and at the funeral services the testimony to the loss which her fellow-citizens feel was spontaneous and from all quarters.

A correspondent sends us a circular issued by a New York house, offering to furnish to ministers sermons and sketches of sermons at the rate of twenty-five cents a week, or a dollar a month. The whole thing would be grotesque if the sending of it did not indicate that there are men in the pulpit weak and wicked enough to depend on such helps. Let the man who is inclined to make use of such agents ask himself very seriously whether he had not better get out of the pulpit, and the quicker the better.

We observe that the custom of taking books which treat of current religious questions as subjects for sermons is more common in England than in America. The custom is a good one, since it introduces the audience to literature that is worth reading, and provides texts of living interest to the people. Marie Corelli's "Sorrows of Satan," we see from the English papers, has furnished a text for such eminent preachers as Drs. Charles A. Berry and H. R. Haweis. Among other books of which Mr. Haweis will soon treat are Mr. Balfour's "Foundations of Faith," "The Life of Cardinal Manning," and "The Life of Anna Kingsford."

The Presbyterian General Assembly

From a Staff Correspondent

The change from smoky Pittsburg to bright Saratoga makes a decided contrast between last year and this year, but not more marked than that from the heavy ground-swell of last year's meeting, ending the storms of preceding years, to the comparatively smooth sea of the present. For instance, four half-days were given last year to debating a plan for preventing any declaration of independence by a theological seminary happening again, as in the case of Union Seminary. This year, three hours were given to bringing the same subject to a pacific and effectual conclusion to let the matter alone. There has been nothing that rose to the importance of "a burning question," although questions of grave importance have been discussed. Whatever the excitements or the apprehensions of recent years, it seems to be felt that the worst is over. Those who were afraid that the Church was to be swept from her historic moorings have ceased to be anxious about the anchor dragging. Those who apprehended an unconstitutional tyranny imposing new tests of fellowship have ceased to fear proscription. The triumphant majority in the late controversy has had its will or a good part of it, and the defeated minority has had its way to about the same extent; while the manifest evils of dissension on the one hand, and the discoveries of human inability on the other hand, have promoted a common longing for peace.

Of this there was abundant evidence in the utterances of Dr. Withrow, the incoming, and Dr. Booth, the outgoing Moderator, which we reported last week. There was more of the same sort in Dr. Withrow's sermon on the following Sunday, May 24, and in his subsequent statement to the Assembly that he had been inundated with letters and telegrams from all parts of the country, expressing sympathy with his hope that a period of peace and co-operation might begin. The course of things went so in consistency with this that on the Thursday following, May 28, one of the most serious questions before the Assembly was disposed of by the unanimous adoption, without discussion, of the unanimous report of a committee. Whereupon the Moderator exclaimed: "Brethren, if we stay here another week we shall have a great revival of religion." Immediately another question of equal gravity was settled in the same way, and the Assembly celebrated its calm passage round the dreaded cape by singing the doxology.

The questions thus settled concerned the financial management of the benevolent work of the Church. This had been widely criticised. First, it was contended that the cost of administration of certain Boards took too large a percentage of their income; then, that an economical consolidation of certain offices might be requisite as part of the programme of retrenchment. Secondly, the $1,800,000 building on Fifth Avenue and Twentieth Street had been attacked as an unwise and wasteful investment. It had been charged that in consequence of the distrust inspired thereby the contributions to the Missionary Boards which were responsible for it had fallen off. Not so, it was answered, but Elder McDougall's unwise pamphlet attack upon the policy of the New York men, who knew what they were about, had created the damaging and groundless suspicions. There was, to be sure, very strong feeling on both sides, but both sides were perfectly content to leave both the question of the Boards and the question of their building to select committees.

The decrease in benevolent contributions above referred to dates further back than these questions. For four or five years there has been a decline both in the total amount of gifts and in the contributions of the churches as compared with the total amounts given (which include legacies), and in the rate of contribution from individual members. It is hardly possible to overlook the fact that this period of steadily declining contributions is closely synchronous with the period of active controversy that now seems at its end. The Board of Foreign Missions, however, reports a gain over last year's receipts of $19,682.41 in a total of $879,749. But the Board of Home Missions, with receipts of $738,398, has added to its previous debt $129,552.91. On the other hand, about $350,000 has been raised toward the million-dollar fund, which was resolved upon last May at Pittsburg, in aid of the various enterprises of the Church, and in commemoration of its reunion in 1870. The falling off of contributions is said to have been more perceptible in the gifts of city than of country churches.

The question referred to in our last week's report concerning the Christian Endeavor Societies as related to strictly Presbyterian interests was also an issue viewed by some with serious apprehension. It was privately said that Christian Endeavor interests had been influential in determining the election of some members of the Assembly. When it was apparent by the action of the Assembly, which we have already reported, that there was an end, for this year at least, of any effort—if effort had been intended—to denominationalize the Christian Endeavor Societies, the nail was promptly clinched by discharging the Committee, lest the attempt, with which they had probably been unjustly credited, should be renewed. Denominational loyalty, it was evident, feared nothing from interdenominational solidarity.

A period has, however, been put, for the present at least, to the efforts, begun in 1887, to come to an agreement with the Episcopal Church on the terms of union proposed by the latter in the famous "Quadrilateral." The correspondence and final report, as printed, seem to demonstrate the futility of further attempts in that line. The trouble, of course, lay in the acceptance of the "Historic Episcopate" by the Presbyterians. Not that they were unable to accept it as interpreted by themselves; but, say the Committee, "we became satisfied that the interpretation we had put upon [it] would not be accepted." Putting this aside for the time, they cordially agreed with the proposition of the Episcopalian Commission: "First of all, let us learn to understand and love one another. Let us promote every convenient form of social and godly intercourse," etc.

In practical furtherance of this suggestion, the Presbyterian Committee, in May, 1893, urged upon the Episcopalian Commission "the desirableness of authorizing an exchange of pulpits between the ministers of our respective bodies, under such regulations as would guard it from abuse." This, of course, had to wait for sanction by the next General Convention.

But meanwhile the General Assembly in 1894, with a desire to bring what seemed to be long-winded and ineffectual negotiations to a head, directed its Committee, in accord with their recommendation, to suspend further correspondence until the General Convention should have authorized its Commissioners to accept and act upon the doctrine that "mutual recognition and reciprocity between the different bodies who profess the true religion is the first and essential step

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

toward practical Church unity"—meaning, of course, such recognition as is involved in pulpit exchanges. The Episcopalians, without waiting to make report to their Convention, replied that "this demand seems to substitute for the fourth Lambeth proposition [the Historic Episcopate] an entirely new condition, one which in the present stage of our conferences is a condition not only inconsistent with, but in fact subversive of, its purpose and its spirit." After this, the failure of the Episcopal Convention last autumn at Minneapolis to take favorable action in the case was naturally to be expected.

Commenting on this response, the Committee of the Assembly say that, if their proposition is really open to the objection made to it, then the fourth Lambeth proposition "is an effectual bar to Church unity," as precluding the recognition of a true Church of Christ. It is to be noted, however, that Dr. Smith, of Baltimore, the Chairman of the Committee, though agreeing in the conclusion to suspend further correspondence, did not sign the report—upon the ground, as we understand, of disagreement with the controlling consideration of the Committee, that the "mutual recognition and reciprocity" which they asked was "the necessary preliminary to negotiations for a union." In this view, if we correctly remember, Professor Shields, of Princeton, in his book, "The United Church of the United States," agrees with him. We incline to the same view. The preference of Episcopalians, especially at this stage of matters, for a restriction of their pulpits to persons episcopally ordained, does not seem to us any less defensible than the preference of Baptists for a restriction of their communion-tables to immersed persons, while not thus restricting their pulpits. We, of course, defend neither.

The history of so amicable and conciliatory, so patient and protracted, an attempt to unite upon the quadrilateral basis indicates that the door still held open by the Minneapolis Convention opens into no practicable thoroughfare to Church unity.

Of much more apparent interest to the Assembly was the report of its Committee on Theological Seminaries, which was disposed of at the end of three hours taken from successive days. No small merriment was aroused by the confessions of the Committee what a wearisome time they had had of it, and how they longed to have done with the business. Not that they had achieved nothing. Princeton, though declaring their scheme "unnecessary and unwise" a year ago, had been persuaded to surrender, and so has Allegheny, and each has agreed to seek the necessary legislative enactments. Lincoln University will also amend its charter as desired. But Auburn, Lane, McCormick, and San Francisco still assign urgent reasons for non-compliance. The Committee therefore asked to be discharged from a burden which had become too heavy to be carried longer.

Their release was delayed an hour and more by misunderstandings of a resolution embodied in the report, viz.:

> 2. Until the compact of 1870 shall be made legal and effective to the satisfaction of the General Assembly by each Seminary, the General Assembly deems it expedient to suspend the exercise of the powers alleged to have been conferred upon it by said compact over any Seminary failing within a reasonable time to make said compact legal and effective.

This seemed to the Auburn men to involve a threat. Not so, it was replied. We merely ask Auburn to remove all doubt that the compact of 1870 will prove more effective upon her, should the emergency arise, than it proved in the case of Union. [Our readers will remember that this "compact" conferred on the Assembly the right of vetoing the appointment of professors. It was suggested by Union Seminary, but when the appointment of Professor Briggs was vetoed the Seminary Directors were legally advised that they had had no legal right to confer the veto power on the Assembly. Professor Briggs accordingly retained his chair, and the Assembly, through its Committee on Theological Seminaries, has since been engaged in the endeavor, whose conclusion we are now recording, to secure a veto power that could be enforced.]

A way out of the seemingly insoluble difficulty was opened by a substitute resolution offered by the Vice-Moderator, Dr. Agnew, of Philadelphia, with the approval, he said, of "one of the most sweet-tempered men in this sweet-tempered Assembly, Mr. McDougall"—who has been the backbone of this Committee, and whose persistency has caused him to be termed by some "the fighting Elder." Dr. Agnew's resolution was as follows:

> The General Assembly highly approves the readiness of the boards of control in some of our theological seminaries shown during the last year to carry out the plan approved by the General Assembly of 1895; and while others of the boards of control have not seen their way clear as yet to adopt the general provisions of that plan and carry them into legal effect, the General Assembly cannot but hope that upon further consideration they may see their way clear to come to such a conclusion, that all the funds and property in their hands, and the teaching in said seminaries, may be so completely safeguarded to the Church that benevolent persons contemplating making gifts or bequests to these institutions may have the fullest confidence in the future security of such gifts or bequests. With entire confidence in the integrity and wisdom of the beloved brethren in the control of our theological seminaries, we urge them to take such measures as will secure this most desirable result; and also that the several boards be requested to report to the next General Assembly what progress they have made in this direction.

To this Dr. Mutchmore, the Chairman of the Committee, gave ready assent. Said the Moderator: "This Assembly is destined to go down in history as the best-natured Assembly that ever sat." The question was put at once, and the substitute was unanimously carried. Again the doxology broke forth, the Assembly rising to it as one man, and a brief but fervent prayer of thanksgiving was offered by Dr. Booth, of New York, who referred to the event as "the crowning hour of this Assembly." It will be remembered that Dr. Booth resigned his directorship in Union when it decided to stand by Professor Briggs against the veto of the Assembly.

The Committee was thanked and discharged. The result of their two years' labor has been to leave unchanged the relations of the majority of the seminaries to the Assembly. A part of the Committee's work this year has been to inquire what rights the Church has in the property of Union Seminary, and to recommend what measures should be taken to enforce them. This also is left *in statu quo*. The Committee say that the present administration of the Seminary funds is not in accord with the intention of the donors since 1870, but that it is inexpedient to make any contest at present, and that the whole matter should be left "to the honor and stewardship of those now in charge of the Seminary."

The remaining subject of especial public interest was, like the preceding, a survivor of the storm period, and, like that, was hoped to be comfortably buried, viz., the issue made last May by what some called the "boycott" of Union, when the Assembly "enjoined" the New York Presbytery not to receive under its charge students from seminaries not approved by the Assembly. The chance of a happy dispatch was increased by the postponement of the matter, whether by design or accident, to the end of the session, every day of which added strength to the peacemaking tendency. The word "enjoined" had made trouble. Not a few stanch conservatives felt that the Assembly was trenching on rights reserved to the Presbyteries. The New York Presbytery entered a mild demurrer veiled in very general terms. The Long Island Presbytery sent in one that was rather brusquely worded. The report of the Judicial Committee thereupon appeared in print the evening before adjournment. It acknowledged the constitutional rights of the Presbyteries, but it left the stumbling-stone in the road by reaffirming last year's action, and urged "due respect to the deliverances of the General Assembly."

The next day the stumbling-stone, though not removed, was metamorphosed into a puff-ball. The report being recommitted at once, together with a substitute, was toiled at an hour or two in committee, whose unanimous report, after long debate and the rejection of substitute propositions, was adopted by a large majority. It reaffirms last year's action, but explains that this action was simply in response to a request of the New York Presbytery to be instructed, and that in so instructing it the Assembly used the words "instruct" and "enjoin" merely as an emphatic expression of advice, not as a mandate. Furthermore, to remove all causes of confusion and differences of opinion, it recommended a special committee for the preparation of a constitutional rule regulative of the power of the Assembly and of Presbyteries to superintend the education and care of students for the ministry. This Committee, as constituted, is fairly representative of those whom Judge Willson, of Philadelphia, himself one of the Committee, described as "that large and growingly large body who desire peace, and no surrender from anybody, but that our brethren may trust one another, and have confidence in God."

The Assembly of 1896 is to be congratulated for having hauled down the storm signals, and set the fair-weather flag in their place. The dolorous period of panic and distrust has been succeeded by one of calmness and confidence. The Presbyterian Church holds as strongly as before to the traditional views of the Old Testament and of Biblical inerrancy, and its fears for that are lulled. On the other hand, the minority, who hold the ancient faith in an authoritative Divine Revelation in a form which they deem more coherent with the facts of modern learning, have so tenaciously maintained their right so to do in Presbyterian fellowship, that that right is unlikely to be seriously challenged in the future. The net result of the controversy, in which Christian sympathies have been chilled and Christian energies wasted, is a weariness and a regret which guarantee that it will not soon or lightly be reopened. The solitary monument left by these unhappy years is in the anomalous position of two men, honored alike for their Christian character and their learning, who remain for the present suspended from the Presbyterian ministry, while professing the sincerest loyalty to the standards of Presbyterian belief. That they are long to be left where they were thus put while panic lasted, now that the panic is over, we can hardly believe.

The Assembly adjourned on Saturday, May 30, after an unusually brief session, to meet next year at Winona, Indiana.

J. M. W.

The Methodist General Conference

From a Special Correspondent

The twelfth General Conference of the Methodist Episcopal Church adjourned Thursday, May 28, at 1 P.M., after being in session twenty-four consecutive days. On the whole, its record is that of an exceedingly conservative body. It is as if an old ship had been on the dry-dock for a month for thorough inspection as to needed repairs. These have been faithfully and conscientiously attended to; but there has been an unwillingness to add to her equipment any modern methods or appliances. Like a vessel constructed one hundred years ago, reaching the standard of perfection in the building art at that time, with her owners unwilling after the lapse of a century to introduce electric lights or any of the improvements of this progressive age, she will doubtless continue to be a safe craft, but hardly up to date.

That the Methodist Church has done magnificent service, as she is, none will deny, but whether she will make as splendid a record for herself in the future, if she continues unwilling to introduce any modifications or changes, is a question which admits of serious doubt. It has been claimed for Methodism in the past that her genius consisted in her adaptation to the demands of the times, but at present there seems to be a determined purpose on the part of the majority of Methodist leaders to resist any innovations.

The subject of amusements was introduced through an effort to strike out of the Discipline that clause in which dancing, card-playing,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

theater-going, and similar amusements are prohibited. The discussion was very exciting, indeed at times vehement. The arguments for retaining the law were not so much an appeal to principles and facts as to the sentiment of loyalty to past traditions. The position of those who desire the change of the rule was strongly put by Dr. Levi Master, of Michigan, who was the only one who spoke on that side, though it was evident that many sympathized with him in his views. He said:

I hope that what I am going to say will not be construed into a defense of the amusements proscribed in the Discipline, but rather a protest against interference with liberty of conscience. This section of the Discipline ought never to have been included in our Discipline. It was enough for us to have said, as we say elsewhere, that no one shall indulge in any amusements into which may not be taken the name of the Lord Jesus Christ. By specifying certain amusements, we interfere with liberty of conscience, and follow in the footsteps of the Roman Catholic Church, which substitutes outward direction for inward conscience. If it were always a sin for man and wife to sit down to a quiet game of cards in their home, or if it were always sinful to attend a Shakespearean representation of a play, we might possibly afford to do all this; but since it isn't, I don't quite see how we can afford to keep this section. But if we do, we ought to revise it. If we prohibit the horse-race, we ought to declare against the brutal football; and if the circus is to be proscribed, why not the game of billiards? Certainly we have not covered the ground.

The deliverance of the Bishops on this subject is acceptable to both parties:

A spiritual Church must always be opposed to amusements that are dissipating rather than recreative. There are amusements that deaden all spiritual life. We lift up a voice of warning against the increasing prevalence of amusements that are deleterious to our spiritual power. The constant and rigid adherence to the principle which is embodied in our general rule, which requires us to avoid 'taking such diversions as cannot be used in the name of the Lord Jesus,' cannot be too earnestly insisted upon, and should be enforced by the godly example of all spiritually-minded people.

The placing of Bishops Bowman, Foster, and Taylor upon the non-effective list was done by the Committee most delicately and tenderly. These noble men indicated their perfect acquiescence in the wisdom of the Conference.

It was stated on the floor of the Conference that unless the Bishops, when unable any longer to attend to the duties of the office, were retired, the Church would demand that the life tenure of the episcopacy should be abolished. The question of the power of the Missionary Bishops was brought before the Conference through Bishop Thoburn. The following is the Conference's interpretation of their power:

A Missionary Bishop is not subordinate to the General Superintendents, but is co-ordinate with them in authority in the field to which he is appointed. When the General Superintendents are making their assignments to the Conferences, any Missionary Bishop who may be in the United States shall sit with them when his field is under consideration; and arrangements shall be made so that, once at least in every quadrennium, every mission over which a Missionary Bishop has jurisdiction shall be administered conjointly by the General Superintendent and the Missionary Bishop. In case of a difference of judgment the existing status shall continue, unless overruled by the General Superintendents, who shall have power to decide finally.

A Missionary Bishop is amenable for his conduct to the General Conference, as is a General Superintendent.

The whole adjustment of the Missionary Bishopric has been perplexing. The missionaries and Mission Conferences desire full-fledged Bishops, but Bishops that will reside in mission countries. This is looked upon as the entering wedge for the districting of all Bishops, since the same reasons that are alleged for Missionary Bishops are applicable for the districting of Bishops in any country.

The election of Dr. J. C. Hartzell as Missionary Bishop to Africa is by all conceded to be a wise choice. Bishop Thoburn was left in full possession of the vast field of India, though a strong plea was made to elect a second Bishop for that great country.

The Epworth League, the young people's society of the Methodist Church, received large consideration from the Conference. This was owing to the fact that seven years ago this month the organization was formed in the city of Cleveland. The anniversary of the founding of the League was observed on Friday evening, May 15, which is in reality the birthday of the League. The vast auditorium was crowded as on no other occasion during the Conference. It was estimated that there were about 6,000 present. The singing, led by a large chorus choir, and joined in by the vast crowd, was inspiring. Bishop Fitzgerald presided. Drs. Schell, Berry, Coleman, and Bishop Vincent made addresses. This organization has had a most phenomenal growth; it has 1,350,000 members and 21,000 chapters. The "Epworth Herald," Dr. J. F. Berry, editor, which is the organ of the League, has 100,000 subscribers. In addition to this unparalleled growth, it has been the most practical movement in the line of Christian union in recent years. It has been adopted as the official organization of the Methodist Episcopal Church, South, and of the Methodist Church of Canada. It has developed a spirit of fraternity between these three branches of a common church family never known before. In some States where churches of both denominations exist, they are organized into Union Leagues, ignoring the church lines North and South entirely. It is thought by those interested in this movement that until the divided members of the same denomination are brought into unity, such as the different branches of Presbyterianism or Methodism, it is folly to expect the union of denominations. The Conference refused to change the name to "Epworth Leagues of Christian Endeavor." While the highest appreciation for the Endeavor movement was expressed, it was thought to be unwise to change the relation that has existed in the past between these two great movements of Christian young people.

On the question of evangelists the Conference passed very strong resolutions. The members seemed anxious to check the multiplication and influence of unauthorized and unworthy evangelists, who go about the country disseminating strange and dangerous doctrines, and often disturb the peace of the Church. By the new provision the Bishop is allowed to appoint, by a two-thirds vote of the Conference, two evangelists for each Conference, to labor within the bounds of the same. A proviso was adopted requiring pastors who wished to employ evangelists other than those regularly appointed to secure the written consent of the Presiding Elder. This was stoutly resisted by the pastors present as an encroachment upon their powers, but the motion carried against their protest.

A very heated discussion was had over the removal of a foot-note in the Discipline which forbids ministers to rebaptize members who were sprinkled in infancy, but the motion carried, and now an adult has choice of baptism, whether baptized or not in infancy.

Toward a larger democracy in the government of the Church very little positive progress was made, though the desire for the same was freely expressed by speakers on the Conference floor and through overtures sent up from conferences. The laymen tried hard to secure for the laity of the Church fuller representation in the councils and legislation of the Church. An attempt was made to have lay representation in the Annual Conferences, and to have the local church officers elected by the membership, rather than by the official board and pastor. These efforts failed, but the Conference did send down to the Annual Conference the subject of equal lay representation in the General Conference, to be voted upon during the coming quadrennium. The conduct of the laymen in this Conference seemed to arouse the suspicion among the ministers that the laymen were trying to wrest the rights of the ministers from them. This impression was due to the fact that many laymen insisted on being seated separately; they held caucus meetings to determine what course of action they should pursue in regard to certain matters before the Conference. The laymen opposed any modification or change in the pastoral time-limit. These things militated against the common interest of the laity.

The interest of the pastor seemed to have little weight with most of the members of the Conference. This is not strange when we consider the composition of that body. Of the 337 ministerial delegates only 98 were chosen from the pastorate, 170 were presiding elders, 69 officials, secretaries, editors, book agents, college presidents, etc.

The minifying of the pastorate has had the effect of driving many of the best ministers of Methodism out of her ministry into that of other Churches, and this number, it is freely prophesied, will increase unless some relief is granted to the pastor.

The important question of the time-limit was brought up on the eve of final adjournment, at half-past ten o'clock at night, at the end of a long and wearisome day. After a little vigorous sparring had been indulged in, the disposition made of it was to lay it on the table indefinitely, after consuming over one-fourth of the entire time in the matter of elections and one-sixth in the discussion of the woman question. About the only matter of importance to the pastors brought before the Conference was thus summarily disposed of. The real status of the case is this: ninety-five out of every hundred preachers are not affected by the time-limit—that is, they move before the expiration of the pastoral limit, for causes that appear just and wise. All that those who favor the removal of the time-limit ask is to be put on the same level, and be moved by causes other than an arbitrary rule. If ninety-five out of every hundred determine their limit of usefulness, is it not safe to trust the remaining five with the same privilege? It seems to be a hardship imposed by the many on the few, and is an advantage to no one. If there be any merit or virtue in the limit of service, it should be more universally applied. There is no fixed limit of service upon the Bishops, editors, and other church officials. In the recent elections twenty-seven were re-elected—all but three of the whole number. Some of them have served twenty-five years and more. While the active pastor was ignored, the Conference did legislate for ampler provision and care for the aged, retired preacher and his family. Each superannuated minister shall be allowed annually $10 for each effective year of service, and the widow $5 per year. Each child of deceased ministers under sixteen years of age shall receive $2 per year.

Concerning down-town churches, the Bishops in their address gave utterance to the following sensible truth:

We desire to assert our firm conviction that Methodism in our cities should be slow to abandon what are called down-town populations because of changes from native to foreign, and rich to poor. The greater the change the more need of our remaining. Combine the plants, if need be; adapt them and the services to the new surroundings, but remain and save the people. If we fail, it is because our methods are not Methodistic, or our unbelief forbids the many mighty works.

The Church in the last decade has made great progress in her efforts of helpfulness to the needy. She has now fifty-one deaconess homes, hospitals, and orphanages, of which fifteen are in foreign lands. There are 574 deaconesses, of whom ninety are in foreign work and one hundred are trained nurses. $641,850 is invested in hospitals, homes, and training-schools. Most of this amount has been raised during the past quadrennium. This is applied Christianity.

The Conference added to her list another branch of secular business, in the form of church fire insurance. To some it is a question how far the Church of Christ ought to engage in secular enterprises.

Many reports of the committees, in the rush of business in the last moments of the Conference, were laid upon the table. Some of them contained the result of days of consideration on the part of the committee. Many fond hopes lie buried on that table, from which there is no resurrection. The record of what the Conference left undone would make as interesting reading as any chapter in its journal of proceedings.

The Rev. Jesse Bowan Young, D.D. (instead of Dr. Lowry, as the types had it in the last letter), was re-elected editor of the "Central Christian Advocate." B. F. D.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books and Authors

A Lesson in Living[1]

By the Rev. Henry van Dyke, D.D.

The essay is a form of writing which has been somewhat out of fashion during the latter part of the nineteenth century, and there are some of our reviewers who take it for granted that an author who chooses this method of expression is following an antiquated and abandoned road which cannot possibly lead him to success. But there have been many signs of late that this opinion may need to be revised. The essay seems to be coming into vogue again. That quiet, meditative path in which Montaigne and Bacon and Cowley and Lamb and Emerson and Lowell walked is frequented anew; and the writers who follow it, if they have the gifts of insight and suggestive utterance without which all literature is a vain thing, find no lack of good readers to keep company with them.

Mr. Mabie has proved already, by a half-dozen books of essays, which have been warmly welcomed, that he has the wisdom to instruct and the charm to please all who are willing to think while they read. In this latest volume he gives us another wholesome, friendly commentary on life, full of pleasure and profit—a counsel of perfection, serene, elevated, spiritual, leading on with gentle persuasiveness to the higher levels of existence which are free to all who will seek them in spirit and in truth.

His theme is that living is an art—"the art of arts"—which must be well considered and wisely practiced in order that it may be thoroughly mastered. We must put ourselves into fruitful relations with all things that surround us and receive from them the nourishment and stimulation by which alone our creative energy can be sustained and unfolded. This, of course, is the broad theme of culture in its universal aspect. The particular point that Mr. Mabie brings out in these essays is the vital part which a true and personal intimacy with Nature plays in this effort and movement of man towards the realization of his best self.

Surely this is a wise and useful and happy lesson to learn. It underlies all the formal study of natural laws and processes. It gives a new meaning to our whole view of the universe, puts us into a new attitude towards it, and brings a spirit of unity into all that we see and hear and think. For if it is true that Nature, seeking her ends and fulfilling her purposes in apparent unconsciousness, has something to teach us, a contribution of real and incomparable value to make to our conscious, voluntary life, then certainly we are not abroad in a foreign and possibly hostile world; we are at home in a native and evidently friendly world. It was made for us—that is what the old philosophers taught when they called man the creator of the universe. But we are also made for it, to enter into it, and perceive its beauty, and crown its unfoldings by our free co-operation with its highest aims and our reverent recognition of its deepest secrets—that is the truth which philosophy has sometimes forgotten, and without which it is not complete, the life-creed of religion and culture.

If all the processes of nature converge in personality and serve its development, then their source and spring must lie in personality. Behind and below and above us and all things, there must be Some One, infinitely wise and loving, who makes all things work together for good to those who prove that they know and love Him by entering gladly into His plan for their education. The manifestation of a purified and perfected humanity is the end towards which all created things are traveling. Nature is not discredited and discarded by this subordination. She is uplifted, unified, ennobled. The procession of the seasons, the songs of the birds, the blossoming of flowers, receive their consummation as they pass through the senses and the imagination into the thoughts and feelings of man, and are translated back again into their native language—the poetry of God. This is the great circle of life. And in this circle man must take and keep his own place, thoughtful, obedient, joyful, adoring, if he would realize the end of his being and master the art of life with a success which shall lead to immortality.

This is the lesson which Mr. Mabie sets forth to us in his chapters on "Man and Nature," "The Discovery to the Imagination," "The Great Revelation," "The Rhythmic Movement," "The Prophecy of Nature," and the other chapters which lie between and fit into the true arch of his book. He writes as one who is at the same time a teacher and a learner. The delight of seeking the truth mingles in his discourse with the joy of imparting it. His pages are full of delicate descriptions of natural beauty, and keen appreciations of poetry and art. He speaks of what he knows, and praises what he loves. He has the rare merit of not dividing literature from life. He touches many subjects with intuitive discernment and practical wisdom. Here are three fine bits of criticism in different regions:

> The quiet which reigns in the woods, so delicious to tired nerves and spent mind, is not the repose of death, but the harmony of a fathomless life; it suggests, not effort and distraction, but ease and play; it is not so much absence of sound as harmony of sound.
>
> Thoreau had a knowledge of Nature in her obvious appearances and activities to which his friend and neighbor could lay no claim; but it detracts not a whit from Thoreau's achievements to say that Emerson learned more from Nature than he, and stood in more intimate and vital relationship with her.
>
> A sound education is not a specific kind of training; it is the training which qualifies pre-eminently for a specific kind of work.

Mr. Mabie has not endeavored to provide us with a new textbook in natural science. He has tried simply to strike the keynote in which the study of nature is harmonized with the conduct of life. He does not give the Latin names of the flowers and the astronomical catalogue of the stars. He invites us to listen to their silent speech and submit our hearts to their gracious influence. There is a spirit of repose, a restful, trustful temper, in his book which is most refreshing to the heart in our sultry, whirling, clattering age. He has learned the secret of what Wordsworth called "a wise passiveness;" and wherever he leads us in his "Essays on Nature and Culture," he makes us feel that he has brought with him, and would impart to us,

> a heart
> That listens and receives.

[1] *Essays on Nature and Culture.* By Hamilton Wright Mabie. Dodd Mead & Co., New York.

The excavations in Rome conducted by the Italian Government have recently given an entirely new character to some of the leading theories of archæology. M. Gaston Brossier, of the French Academy, has qualities that fit him to set forth the results of these recent investigations. His book is called *Rome and Pompeii.* First, he takes up the Forum. The tourist often is disappointed at its smallness, and perhaps wonders how it was possible for the Forum to contain all the populace of Rome, and how the speakers could have made themselves heard, because of its largeness. As to the latter, it now appears that the surrounding elevations of ground and the contiguous buildings formed an auditorium. Besides, the orators of the days of Cicero used a musical form of recitative that carried the voice far. Touching its smallness, M. Brossier shows how the porches of the temples, and the two or more floors of the basilicas, could accommodate a large assemblage. In later days, when Rome had greatly increased its population, the interest of the people in public affairs became so languid that only a small part of the populace ever cared to assemble in the Forum. The Imperial palaces on the Palatine formed a group of five buildings. It is not clear that their external architectural features could have been pleasing. They accumulated rather than were designed. Within they were opulent in ornamentation, and in their collections, furniture, objects of art, and books. As the Imperial conquests spread, these collections became marvelous. The library in the palace of Tiberius was incredibly rich—the cream of all the *éditions de luxe* of the world. It was on the Palatine, in an anteroom or guard-room of a palace, that they found the now famous graffito, "Alexamenos adores his god." M. Brossier insists, with others before him, that this is a caricature of some pious Christian. Mr. King, in his "Gnostics and their Remains," gives reasons for supposing that this is not at all a caricature, but a serious Gnostic symbol, with a mystical meaning. The entire account of the Catacombs is based on the works of the Rossis, that is to say, the works of J. B. Rossi. It is clear that the early Christians dug out the Catacombs for the purpose of a cemetery, and it is likewise clear to Rossi that they were enabled to do this without molestation, not because they were a religious sect in Rome, but because they were regarded as a burial guild. The law permitted mutual benefit funeral associations. There was therefore no need during the work for concealment. The Christians were not the only people who delved catacombs; other religious rites had been underground before them, and at times the Christians in their own digging were obliged to make a detour to avoid some chapel or tomb already built by the unspeakable Phrygian or superstitious Egyptian—for there were heathen before there were Christian catacombs. Incidentally the author gives us Rossi's notion of the "Philosophumena," and how far it is to be trusted, and how far it was dictated by a partisan or theological spite. This comes in anent Pope St. Damasus, whose career certainly resembled that of some American adventurer in the nineteenth century. Mr. Pater has shown the world in his "Marius the Epicurean" how at some points the thought of classic Rome and the art (to say nothing of the best type of religious spirit) shaded into the Christian cultus. This same idea is suggested to us by these pages of comment by M. Brossier on the Catacombs. The heathen Roman would not have been at all shocked at the pictures of the early Christian artists. He might have perhaps seen in them nothing but what represented his own familiar myths of Apollo, Orpheus, Andromache with the dragon, and Cupid and Psyche. The art of the Catacombs is mystical in its symbolism and susceptible of two interpretations. Not so with the inscriptions, at any rate not to the same extent. For these were simple, and to a jealous Government seemed entirely innocuous. We need not quote them, for they are widely familiar; their character was either that of a prayer for peace, or calmness, or life for the dead, or a straightforward assertion of their immortal joy and rest. One thing is notable about the art of the Catacombs: it was always cheerful. There was no gloom of crucifixes, of tortures, of martyrs, of skulls, and of dances of death. There was no bitterly hopeless wail of the heathen Roman at the door of the tomb, *Vale, O Valde,*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in æternum vale! Everywhere there were the palm-branches, the crowns, the doves, and the legend, "Live" or "Victory." Over the villas of Hadrian and Ostia, as described in these pages, it is not worth while to delay. The interest in them is not sufficiently general. The work closes with an account of the latest that we can know of Pompeii. The chapters on this subject are a review and a criticism of the work conducted under the direction of Fiorelli. The translation of this valuable book is made by D. Havelock Fisher, and is all that could be demanded. (G. P. Putnam's Sons, New York.)

Mr. William Morton Payne's volume of short essays, *Little Leaders* (Way & Williams, Chicago), is a volume of serious and intelligent criticism and literary and educational comment of a kind which it is a pleasure to read and to commend. Such books are the best evidence of the growth of sound culture in this country, because they demonstrate the existence of a body of highly educated and thoughtful men, with serious views of art, and time and patience to give those views adequate expression. The range of this volume is suggested by the diversity of the subjects which it discusses, among them "Literature on the Stage," "The Writer and His Hire," "Touchstones of Criticism," "The Teaching of Literature," "Democracy and Education," "Reading and Education;" and there are also interesting characterizations of writers so diverse as Tennyson and Renan, Taine and Christina Rossetti, Tyndall and Holmes. Mr. Payne has been a conscientious and ardent student of literature in a number of languages. He brings to his task, therefore, a first-hand knowledge of modern literature of quite unusual extent and thoroughness. He cares nothing for immediate effects. He is entirely free from tricks or artifice. He has escaped popular fads, and is pre-eminently a critic of sound and discriminating judgment. The Chicago "Dial," of which he is one of the editors, is a literary journal of weight and scholarship, always dignified, catholic in its sympathies, but holding resolutely to the best traditions of the literary art. To this admirable paper Mr. Payne has contributed some of his best work, and it is no exaggeration to say that it has been work which has had a distinct educational value, not only in the section where it finds its earliest reading, but also in the country at large.

It was said of a certain eminent Doctor of Theology, who upon a time wrote an Eirenicon, that he used his olive branch as a club to brain his opponents. We are reminded of this in reading Dr. Leonard Woolsey Bacon's *Irenics and Polemics, with Sundry Essays in Church History*. (Christian Literature Company, New York.) Dr. Bacon's theory of the Church is well known, and it certainly has history to support it; but when we come to look for his "irenics," perhaps our eyes are holden, for we fail to discern anything of that nature. His criticism of the famous "Chicago-Lambeth Quadrilateral" is acute, and in the main fair, but it is not probable that the Bishops contemplated all the obstacles and intended all the conditions that Dr. Bacon supposes. The caustic style of the author shows to the best advantage in his essay on St. Francis of Sales, "Two Sides to a Saint." Therein he points out that Francis was quite human, if he did, as an infant in the cradle, shrink modestly from the caresses of his female nurse. We confess to enjoying a hearty laugh over each of these essays, and particularly over "The Restoration of the Protestant Episcopal Church to Catholic Fellowship," and "How the Rev. Dr. Stone Bettered his Situation." One always finds amusement in Dr. Bacon's wit, because it is good-natured even when it is acute. God has given him grace to hate humbug. In this age of the exploiting of myths, it is no wonder that Dr. Bacon should find the Prisoner of Chillon a congenial subject. He sees the funny side of that poetic tale, and tells it with a wealth of humor. While he is pulling idols down from their pedestals he does not leave unmolested the memory of the late William Lloyd Garrison. The peculiarities and inconsistencies of that admirable man are unsparingly exhibited. Altogether, we discover nowhere the olive twig. It is the sharp-pointed spear of the hoplite that inscribed these notable essays.

Lord Acton, the Regius Professor of Modern History at Cambridge, casting about for a neglected aspect of his subject, found that of the religious character of modern history. With some originality and with a wealth of learning he calls our attention to this way of reading modern history, in his address, which appears to be inaugural, on the *Study of History*. He recognizes the continuity of history, but at the same moment maintains that there is such a section as modern history. A disciple of Ranke, he is not a blind worshiper at the shrine of that dead historian. A striking feature of Lord Acton's thought is his abiding sense of the flux of things. For him history moves. Another point that he urges is that history is dilettante literature unless it be assimilated into practical politics. From what we have said our reader will now be able to infer that Lord Acton's lecture is strong intellectual meat. (Macmillan & Co., New York.)

The Cambridge Natural History. Vol. V. Peripatus, etc. (Macmillan & Co., New York.) The fifth volume of the "Cambridge Natural History" discusses Peripatus and Myriapods, and begins upon the Insects proper. Mr. Adam Sedgwick presents the facts regarding the strange genus Peripatus—a "half-way animal between the Arthropoda and the Annelida"—in considerable detail. F. G. Sinclair treats the group of the Myriapoda, while David Sharp discusses the Insecta. The introductory chapters in the latter section give the general facts regarding insects, and are followed by detailed treatment of the Aptera, Orthoptera, Nemoptera, and part of the Hymenoptera. Probably no other work covering the whole field of zoölogy combines so much scholarship with such attractive popularity of style.

Professor Zahm, C.S.C., in his lectures on *Evolution and Dogma* (D. H. McBride & Co., Chicago), maintains the theistic form of the theory of evolution, from the standing-point of a teacher in a Roman Catholic college. While there is not much that is new in the material of the book, it is nevertheless interesting on account of its point of view. The writer is in a position to know what are the dogmas of the Roman Church on the subject of creation and teleology. He maintains that the theology and the decrees of the Vatican Council do not forbid any Roman Catholic holding and teaching creation in the mode of evolution. He is not staggered at the possibility of the proof of the simian origin of man. In that case, he says, all that would be demanded to reconcile religion and science is a new interpretation of the traditional account of the origin of the first ancestor of the human race. Evolution only puts final causes one step back. To some this attitude of a Roman Catholic holding an official position as teacher in an educational institution will be surprising.

Mr. David G. Hogarth advertises himself as a scholar, but he does not make the account of his archæological itineraries pedantic. The full flavor of the English tourist is in his descriptions of the people and things of the Levant. Much of the territory that he traversed is the country of the present Armenian atrocities, therefore Mr. Hogarth's book gains a present interest that is adventitious. He describes the peasantry, and the difficulties that beset him in trying to collect inscriptions, coins, and the like, from the ruined cities of Asia Minor and Corfu. His sympathies are almost entirely confined to Greek antiquities; Egypt disgusts him, Assyria is not worthy his mention. Such is, in few words, the general character of *A Wandering Scholar in the Levant*. (Charles Scribner's Sons, New York.) As for the rest, the style is sprightly, and moves steadily on; the pictures are new views, and the map is altogether excellent.

The Life of Privilege, a volume of sermons by the Rev. H. W. Webb-Peploe, Prebendary of St. Paul's Cathedral, London, with an introduction by D. L. Moody, contains some earnest and pious discourses, but they were not the kind of sermons to print. It may be true that the most effective discourses never read well. At any rate, we can only imagine how forcible were these sermons when spoken. We can recognize only their soundness of doctrine and their devoutness of purpose. (Fleming H. Revell Company, New York.)

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending May 22. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Very pleasant reading is Mr. W. H. Rideing's *At Hawarden with Mr. Gladstone*, a record of a visit to the English statesman; the author shows tact and delicacy in giving a clear idea of one of the most interesting personalities in the world without violating any of the laws of good taste. Other chapters in the book (the title, by the way, does not seem to us either descriptive of the book or happy in sound) tell of visits to Queenstown and Yarmouth, and chat about the House of Commons, English law courts and their methods, trans-Atlantic travel. The book is essentially readable. (T. Y. Crowell & Co., New York.)——Among the stories of the week we find Miss F. F. Montrésor's *False Coin or True* (D. Appleton & Co., New York), which tells of a mesmerist and his young girl "subject," and is written with sound feeling and taste; Mr. Sherwin Cody's *In the Heart of the Hills*, which revives childhood memories of country life, and can be read with pleasure by young and old alike (Macmillan & Co., New York); *Will o' the Wasp*, a spirited tale of the war of 1812, by R. C. Rogers (G. P. Putnam's Sons, New York); two new volumes in the "Stories by English Authors," dealing with *France* and *London*, and containing stories by Stevenson, Wilkie Collins, Ouida, Weyman, Barrie, Anstey, and others (Charles Scribner's Sons, New York); and *Reprinted Pieces*, another volume in the excellent moderate-priced edition of Dickens in course of publication by Macmillan & Co.

Animal Symbolism in Ecclesiastical Architecture, by E. P. Evans, with a bibliography and seventy-eight illustrations (Henry Holt & Co., New York), has for its aim "an attempt to explain the meaning of the real or fabulous animals which have been put to decorative uses in ecclesiastical architecture, and thus to account for their admittance to sacred edifices." It is a book full of curious learning, tracing the growth of religious symbolism in its various phases and furnishing some curious illustrations of religious caricature. The illustrations are outlined for the purpose of information rather than ornamentation. We shall have more to say of this volume hereafter.——*The Art of Controversy, and Other Posthumous Papers*, by Arthur Schopenhauer, selected and translated by T. Bailey Saunders, M.A. (Macmillan & Co., New York), is a selection drawn entirely from the posthumous papers of this famous philosopher. It is largely aphoristic in its character, being broken up into isolated paragraphs, which are sometimes suggestive and often brilliant, but not intellectually of the highest value.——G. P. Putnam's Sons send us *The Age of Reason* and *The Rights of Man, Part I.*, by Thomas Paine, being printed from Moncure Daniel Conway's Writings of Thomas Paine.——*David's Harp in Song and Story*, by Joseph Waddell Clokey, D.D. (United Presbyterian Board of Publication, Pittsburg, Pa.), is a historical monograph on the use of the Psalms in the various epochs of the Church, beginning with the Jewish and ending with the American Presbyterian Churches. The whole work appears to be written from the United Presbyterian point of view, and contains a good deal of curious learning.——*Studies in Judaism*, by S. Schechter, M.A. (Macmillan & Co., New York), is a republication of essays most of which have previously appeared in the "Jewish Quarterly" and the "Jewish Chronicle." Such a collection lacks literary unity. The same material would

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

be more valuable to the student if it had been recast and rearranged. As it is, the book is rather a collection of interesting fragments than a connected and coherent whole.——Mr. W. T. Brewster, who is an instructor in English in Columbia University in this city, and a young man of distinct promise, has based on seven modern English essays a series of *Studies in Structure and Style* (Macmillan & Co., New York); a volume designed to be used in connection with any standard text-book on rhetoric, but with special reference to Professor Carpenter's "Exercises in Rhetoric and English Composition." Froude, Stevenson, Arnold, Morley, Bryce, Ruskin, and Newman are the authors drawn upon for material, and the editor appends nearly one hundred pages of notes on the different essays, in which he endeavors to put the student on the track of an analytical study.——From the same publishers comes a suggestive little book on *The Interpretation of Literature*, the scope of which is well described by its title.——The first three volumes of the new edition of *The Poetical Works of William Wordsworth*, edited by William Knight, auspiciously inaugurates an extremely valuable reproduction of one of the masters of English verse. The series is to be complete in sixteen volumes. It is to contain not only a bibliography of the poems and prose works of the different editions, but also a new life of the poet. The volumes are printed in the general style of the Eversley Series, than which no more tasteful books for the library are issued. (Macmillan & Co.)——Mr. Edmund Gosse's *Critical Kit-Kats* (Dodd, Mead & Co., New York) contains a series of twelve essays on such themes as Keats, Beddoes, Fitzgerald, Rossetti, Pater, and Stevenson. Mr. Gosse has a light, interesting style, and is always an agreeable writer, even when he makes no real contribution to his subject.——From the press of Allyn & Bacon (Boston) comes a volume of selections from Matthew Arnold's *Essays*, edited by Miss Susan S. Sheridan, and Shakespeare's *Macbeth*, edited by S. Thurber, both in the Academy Series of English Classics.——To the People's Edition of *The Works of Alfred, Lord Tennyson*, (Macmillan & Co., New York) have been added the second and third volumes of *The Idylls of the King*.——Messrs. Charles Scribner's Sons (New York) have given the *Poems and Ballads* of Robert Louis Stevenson still another form of great attractiveness—a compact volume, well printed, bound in dull green cloth, with a silk effect and an appropriate gilt stamping.——The same imprint is on Mr. Stevenson's unfinished romance, *Weir of Hermiston*, a story which must give every reader a fresh sense of the loss which our literature sustained by the premature death of this original and picturesque novelist. Mr. Stevenson has done nothing better in its way—nothing more characteristic and dramatic than this unfinished Scotch story, which must take its place with "Edwin Drood" and "Denis Duval" among the incomplete masterpieces. The story is, however, carried so far that its unfinished condition hardly militates against its interest for the reader, while Mr. Sidney Colvin, in a brief note at the end, puts into the hands of the reader the final working out of the plot as it lay in the mind of the writer.

The Game of Golf, by William Park (Longmans, Green & Co., New York), is undoubtedly the best practical handbook of the royal and ancient game that has yet been published. It is not so amusing as Sir W. G. Simpson's "Art of Golf," nor so comprehensive as the Badminton golf book (Longmans), but it is more simple, direct, and explicit than either, and the illustrations are the most helpful and best executed that we have yet seen. At best the correct form to be cultivated by the golfer is an elusive thing, and can be obtained only by playing with a good teaching professional. But with this manual of William Park's, who is himself one of the best known and most skillful of the Scotch professionals, and with Messrs. Locker and Rutherford's "Rules of Golf" (Macmillan) the novice, or "duffer," to use golf parlance, may make an excellent theoretical beginning in what is undoubtedly one of the most absorbing and healthful outdoor games that can be played.

Eliza Pinckney, by Harriott Harry Ravenel, is the second of the interesting series of the Women of Colonial and Revolutionary Times (Charles Scribner's Sons, New York, $1.25), and is a charming portrait of a most remarkable woman.——The English Classic Series (Leach, Shewell & Sanborn, New York) is enlarged by the publication of *Evangeline* and *The Princess*, with notes by Mary Harriott Norris and Henry W. Boynton.——*The North Shore of Massachusetts*, by Robert Grant (Charles Scribner's Sons, New York, 75 cts.), is a charming collection of local descriptive studies.——*The Dream-Charlotte*, by M. Betham-Edwards (Macmillan & Co., New York, $1.25), is a story of the times of Charlotte Corday, located almost wholly in Normandy among the peasants. There is a love story that serves as a thread on which are strung the scenes of the story.

Wages and Capital, by Professor F. W. Taussig (D. Appleton & Co., New York), is an extremely judicious examination of the wage-fund theory from the standpoint of one in sympathy with the classic political economy. Professor Taussig is very far from defending the wage-fund theory in the extreme form in which Mill carried it, but he endeavors to construct a new theory out of the ruins made of the old by President Walker. The book is distinctively one of economic theory, the author recognizing to the full the slightness of the practical bearings. It is interesting to note, however, that he rejects the conclusion so often urged by conservatives, that gains made by organized labor in certain industries result in corresponding losses to other labor in other industries.——The fourth volume of Theodore Roosevelt's spirited history of *The Winning of the West* covers the period from 1791 to 1808, in which the West became a power in the Nation. The interest aroused by the preceding volumes is fully maintained. A large part of the present volume is, indeed, devoted to diplomatic negotiations such as resulted in the purchase of Louisiana, but Mr. Roosevelt finds a peculiarly favorable field for vivid narrative in the development of Burr's conspiracy. The power of the volume, however, comes from the heartiness with which the author has entered into frontier life. (G. P. Putnam's Sons, New York.)——*Cuba and the Cubans*, by Raimundo Cabrera, (The Levytype Company, Philadelphia) is a spirited defense of Cuba from the standpoint of a Cuban advocate of constitutional reform rather than revolutionary war. The volume before us was written before the outbreak of the present struggle, in reply to a Spanish criticism upon the author's countrymen. The American publisher has endeavored with some success to edit the volume so as to adapt it to the needs of American readers. Certain portions of it have, indeed, been retained that might easily have been omitted, but if read topically the book presents a very telling description of the abuses against which the Cubans have rebelled. Despite an excess of sarcasm, the style is one which holds the reader.

Literary Notes

Of French journals the oldest is the "Petites Affiches," now 284 years old; the oldest political paper is the "Gazette de France," founded under Louis XIII., and now 267 years old.

—We are glad to learn from the Boston papers that the plan to preserve as a memorial to James Russell Lowell that part of the Lowell estate which has been offered for house-lots at Elmwood is now in such shape that the committee at Cambridge have the desired opportunity to buy it for a reasonable sum. Sufficient money must be raised by June 15 to secure the land. No possible memorial could be so fitting as this. The funds should be forthcoming at once.

—Professor William James's very thoughtful address on the question "Is Life Worth Living?" has been published as a little book by S. Burns Weston, Philadelphia. Originally prepared as an address for the Y. M. C. A. of Harvard University, and subsequently repeated on two occasions, this discussion is well worthy of preservation in book form. It is eminently suggestive. The Outlook has shown its appreciation of its quality by twice quoting from it editorially.

—A copy of Chaucer's "Canterbury Tales," 1493, imperfect, was sold in London recently for $1,000; Higden's "Polychronicon," from Caxton's press, 1482, also imperfect, brought $830; the first printed English Statutes from Edward I. to Edward IV., 1480, fetched $1,375; the first edition of Goldsmith's "Deserted Village," 1770, uncut, sold for $225; Sterne's "Sentimental Journey," first edition, 1768, for $112, and Alfred and Charles Tennyson's "Poems by Two Brothers," 1827, for $95.

—The Clarendon Press, Oxford, is soon to issue "The Treasury of Sacred Song from American Sources," by the Rev. W. Garrett Horder, favorably known by his work as a hymnologist and as editor of the "Poet's Bible," etc. It will be a companion book to Professor Palgrave's "Treasury," which is exclusively from British sources. Mr. Horder will present the largest collection of American sacred verse ever published, nearly one hundred and fifty writers in all. There will be a large-paper edition, limited to about two hundred copies. If the necessary copyright permissions can be obtained, it will be issued in this country. The freshness and variety of the collection will perhaps surprise even American readers, but it has had the benefit of the best American aid, from Mr. R. W. Gilder, Mrs. L. C. Moulton, Mrs. Tileston, Dr. Putnam, and others.

Books Received

For the week ending May 22

ALLYN & BACON, BOSTON

Arnold, Matthew. Essays in Criticism. Edited by Susan S. Sheridan. 20 cts.
Shakespeare, William. Macbeth. Edited by Samuel Thurber. 20 cts.

D. APPLETON & CO., NEW YORK

Montrésor, F. F. False Coin or True? $1.25.
Reid, Christian. The Picture of Las Cruces. $1.
Taussig, F. W. Wages and Capital. $1.50.

THOMAS Y. CROWELL & CO., NEW YORK

Rideing, William H. At Hawarden with Mr. Gladstone. $1.

GINN & CO., BOSTON

Sanchez, Miguel. La Isla Bárbara and La Guarda Cuidadosa. Edited by Hugo A. Rennert.

HENRY HOLT & CO., NEW YORK

Evans, E. P. Animal Symbolism in Ecclesiastical Architecture. $2.
Garry, A. Out of Bounds. 75 cts.

LEVYTYPE CO., PHILADELPHIA

Cabrera, Raimundo. Cuba and the Cubans. Translated by Laura Guiteras. Edited by Louis E. Levy. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Park, William, Jr. The Game of Golf. $2.50.

MACMILLAN & CO., NEW YORK

Brewster, W. T. Studies in Structure and Style. $1.10.
Cody, Sherwin. In the Heart of the Hills. $1.25.
Tennyson, Alfred, Lord. Idylls of the King. II. and III. (People's Edition.) 45 cts. each.
Schechter, S. Studies in Judaism. $1.75.
Dickens, Charles. Reprinted Pieces, and The Lazy Tour of Two Idle Apprentices. $1.
Wordsworth, William. Poetical Works. Edited by William Knight. Vols. I., II., and III. $1.50 each.
Betham-Edwards, M. The Dream-Charlotte. $1.25.
Crawshaw, W. H. The Interpretation of Literature. $1.
Schopenhauer, Arthur. The Art of Controversy. 90 cts.

G. P. PUTNAM'S SONS, NEW YORK

Paine, Thomas. The Age of Reason. Edited by Moncure D. Conway. $1.25.
Roosevelt, Theodore. The Winning of the West. Vol. IV. Louisiana and the Northwest. 1791-1807. $2.50.
Rogers, Robert C. Will o' the Wasp. Edited by Henry Lawrence, U. S. N. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK

Stories by English Authors. France. London. 75 cts. each.
Stevenson, Robert Louis. Poems and Ballads. $1.50.
Stevenson, Robert Louis. Weir of Hermiston. $1.50.
Ravenel, Harriott H. Eliza Pinckney. $1.25.
Grant, Robert. The North Shore of Massachusetts. 75 cts.

UNITED PRESBYTERIAN BOARD OF PUBLICATION, PITTSBURG

Clokey, Joseph W., D.D. David's Harp in Song and Story. $1.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

For the Little People

The King of the May

By Mary Allaire

Saturday came, and Hilda, Alice, Margaret, and Carrie were dressed for luncheon at Hilda's grandma's, and a journey to Buttermilk Falls with Uncle Harry. All the little girls had been brought to Hilda's, for Hilda's mamma was going with them. That was a fortunate thing for the fairies. If this had not been done, they would not have known just where to go; it was a long time since Hilda's mamma and her brother Harry had been children, and so they did not know the house. These were the children's fairies. Now they were under the leaves of the climbing roses down in the grass and in the morning-glory vines.

"What shall we do, mamma?" asked Hilda, as her mamma came out on the piazza in a white dress, with a bunch of daisies at her waist, and a broad-brimmed hat with feathers.

"Well, I think we may walk across the fields; it's cool, and the grass is dry."

"Goody, goody!" exclaimed all the little girls and fairies. You could hear the little girls, but you would have thought it was the leaves that made the sounds when the fairies shouted their delight.

"Come, dears," called Hilda's mamma in the sweetest tones. The four little girls danced down the steps, and ran down the path to the side gate that opened on to the meadow.

Each little girl had her best-loved doll, who was carried with tenderness and care. When Alice came with Belinda, she looked beseechingly into Hilda's face as she came up the steps with dear Belinda. Hilda was a lady almost always, and this morning she was so happy that she could not overshadow anybody's heart. You see, Belinda was Alice's first doll. She was such a huggable doll that Alice loved her, even if her face was just a moon of dull gray muslin. Her sunbonnet and dress of pretty pink gingham were spotlessly clean, and stiff with starch. When she just went visiting, Alice took her beautiful French doll; but when she went for a day of real pleasure, with a drive and picnic, then she wanted Belinda, her dearest love next to her papa and mamma. Sometimes her little friends scorned Belinda, and Alice suffered greatly; but to-day there was Hilda's mamma, who always asked how Belinda was; and Hilda's Uncle Harry, who was her papa's friend, was a particular friend of Belinda's; he liked her better, he said, than the French doll. He quite agreed with Alice that Belinda was the most huggable. He often told her that Belinda and herself were a most huggable pair, and he would find it hard to get along without them. Once, Alice remembered, he had hidden Belinda under his coat when two little girls at the station began to laugh at her.

"There is grandma!" shouted Hilda, and she pointed to the stile in the fence. "Surely! there she is waiting," answered Hilda's mamma, with just the look in her eyes that Hilda has when she sees her mamma coming after she has been in town for the day. Hilda's grandma looked at her mamma with just that same glad look that Hilda loved in her mamma's face.

"Well, my dears, you see I was so impatient that I could not wait at home; I came to meet you. Now what do you want to do?" asked grandma.

"Oh, grandma! Tell us about crowning a king," and the little girls gathered anxiously about Hilda's grandma, who sat down on the grass under the shade of the wild cherry-tree. Then grandma told them the way to crown Uncle Harry King of the May.

Uncle Harry was waiting at the house. Hilda rushed at him and gave him a bear-hug; the other little girls clambered about in great joy.

"That's not the way to use a king," protested Uncle Harry. "You must bow very low, and on no account kiss his Majesty," and Uncle Harry tried to look severe.

"You are not the king until we crown you," and Hilda gave him another hug. Alice did not say anything, but when Uncle Harry sat down she climbed into his lap with Belinda.

"Well, you are the most unruly subjects; the king is overpowered," and Uncle Harry looked very patient, and submitted to all the familiar adoration of his future subjects.

Lunch was a frolic.

At last lunch was over, and Uncle Harry called out, "Away, away to my kingdom, where I shall rule!" Then he recited:

"Hark, hark! the lark at heaven's gate sings,
And Phœbus 'gins arise,
His steeds to water at those springs
On chaliced flowers that lies;
And winking Mary-buds begin
To ope their golden eyes;
With everything that pretty bin,
My lady sweet, arise;
Arise, arise!"

When he said the last line he lifted Alice into the carriage. Away they started, such a merry, laughing group!

The water was pouring over Buttermilk Falls—not a very large fall, only about four feet wide and not much higher. It was in the deep woods; the water ran, a beautiful murmuring brook, wandering over the field beyond the wood as if it were very uncertain which way it ought to go.

"Where shall we go?" asked the children.

"Hie away! hie away!
Over bank and over brae,
Where the copsewood is the greenest,
Where the fountains glisten sheenest,
Where the lady fern grows strongest,
Where the morning dew lies longest,
Where the blackcock sweetest sips it,
Where the fairy latest trips it;
Hie to haunts right seldom seen,
Lovely, lonesome, cool, and green,
Over bank and over brae,
Hie away! hie away!"

And he galloped off with Alice on his shoulder. All the children ran after them, and grandma and mamma brought up the rear. The dolls were left in their care, while the King and his subjects gathered the flowers for the crown.

When they came back, there was a May-pole with gay ribbons, a throne of green ferns, and vines with a canopy draped with vines. Six stones covered with moss were in a circle before it.

When Uncle Harry and the children came back, they shouted with joyful surprise. Uncle Harry was led to the anteroom. When the Lord Chamberlain, Hilda's mamma, led him out again, he had on a mantle of green, with a fringe of ferns. The pages, Alice and Margaret, stood on either side of the throne, while Hilda and Carrie held the crown between them, on a great pillow of moss. When the King appeared all but the King began singing:

"A rosy wreath we twine for thee,
Of Flora's richest treasures;
A rosy wreath we twine for thee,
Of Flora's richest treasures.
Take, O take, the rosy, the rosy wreath,
Flora's richest treasures,
Flora's richest treasures."

Uncle Harry knelt on one knee after he announced that he must be crowned by the dowager queen, who was his mother. The high State officers knelt gracefully before the dowager queen, who took the wreath and placed it on the King's head. He then kissed her hand, and allowed himself to be led to the throne. He looked every inch a king on the green-bowered throne. Each of his subjects knelt before him, and kissed his hand, and received a wand. The King made a speech from the throne. He announced himself as King of Funland. He said that kingdom needed a king. His subjects must laugh every day, and they each one must make somebody else laugh. Every shower must be followed by a smile, and he was the most loyal subject who could dry the showers up most quickly, but he was the most powerful subject who tried to prevent the showers. Rain was never needed in Funland; in fact, when it rained there was no Funland for that subject. He proved himself the King of Funland, for he made them all laugh. Suddenly he grew very sober. He was sorry, he said, that some of his subjects had not been presented. His subjects were greatly puzzled, but Alice knew what he meant. She bowed in front of the King, and then rushed away. She came back with Belinda, bowed with Belinda before the throne, and Belinda kissed the King's hand. Elizabeth, Grace, and Mildred were each presented by their dear mammas, and then the King led the way to the May-pole, where he danced so furiously that he lost his crown, and stepped on it. The fringe fell from his cape, and the wands were only sticks when they all stopped dancing. The carriage came just as everybody was tired, and the King said he would lead the way to the chariot. He did, singing gayly:

"Lady-bird, lady-bird! fly away home!
The field-mouse has gone to her nest;
The daisies have shut up their sleepy red eyes,
And the bees and the birds are at rest.
. . . . . .
"Lady-bird, lady-bird! fly away home!
The fairy bells tinkle afar!
Make haste, or they'll catch you and harness you fast
With a cobweb to Oberon's car."

Alice nestled closely to Uncle Harry, whispering, "I think Uncle Harry is better than the King," and all the heads nodded yes. The fairies that night met under the trees near the falls, and danced to its music. "A delightful time," they said to each other. "It would be better if we had mothers." And in the houses far across the field four little girls, Hilda's mamma, and Uncle Harry were thinking, "What a lovely day!—so much better because there are mothers!"

He Found It

I wonder if it was because this bull liked candy that he did what he did! He was a great big black fellow, being driven through the city, one of a drove of cattle. The drivers were pushing and screaming and shouting and snapping whips in the rear of the cattle. Perhaps this bull was sensitive and did not like to be driven in this way. Whatever the reason, he suddenly broke from the herd and dashed down the street. He turned the first corner, and before the drivers had time to think the bull was dashing down the street with his tail in the air; his sides were like satin and his horns like black ivory. He was a great, beautiful fellow, and when you looked at him you knew that he never should have been struck with a whip, because he was proud, and because his great shiny sides should never have been marred by a blow. As usual, a crowd began running after him, and each one seemed to vie with the other as to who could make the most noise. There was an open door leading to a big confectionery store. "Ha!" thought Mr. Bull, "that looks cool and quiet!" Or do you suppose he understood the sign at the door, which announced that ice-cream was for sale there? At any rate, in he went, and stood still when he got in its nice, clean, cool shadows. The clerks ran into the rear yard, as they expected the bull would chase them. But he did not. He felt that he had found a sweet haven of rest, and he did not do the slightest damage, but stood still panting from his fright and exhaustion. The drovers suddenly came up, threw a rope around his horns, and dragged him from the candy-shop. They kept the rope on his horns, and his poor head pulled to the ground. Of course he should not run away, because then he could not be trusted. Perhaps he behaved so well that before they reached the journey's end they took the rope from his beautiful horns, and let him hold his proud head up.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Spectator

When, not long ago, the Spectator read that within the past three months more immigrants had arrived in New York from the South of Europe than had come from those parts in the four decades 1820–1860, he was as much astonished as it becomes an experienced Spectator to be; but the information saved him from further astonishment at the sight of a great Sound steamer delaying her start for half an hour for the purpose of taking on a belated tugful of these same immigrants. One ordinarily thinks that nothing less than a herald angel would receive consideration of this kind from the mighty men of gold lace and kingly bearing who order the destinies of our floating cities; but even these poor Italian and Portuguese laborers compel attention when they come in such great numbers. A motley and not unpicturesque crowd they were as they assembled about the baggage-masters on the wharf waiting for their baggage to be marked and loaded. Bronzed and weather-beaten hands and faces told of work in the fields under a Southern sun for both men and women. All work and no play makes Jack a dull boy the world over; but it may give him fine muscles, an iron constitution, and a rugged health that renders him not unpleasing to look upon. But the same fate makes Jill an object of sincere pity. Talk about the New Woman's unsexing herself! her tailor and her hair-cutter and her decadent novel combined cannot make her look so unwomanly as these dull, hard-featured, waistless, graceless victims of a slavish toil which even our cattle of her sex are spared. Hard material, this, for developing into ideal manhood and womanhood, the Spectator thinks. Yet as he glances around at the anxious throng who are endeavoring to locate their ancient chests, horsehide trunks, feather beds, and boxes, he sees an old, white-haired woman, withered and wrinkled, wearily lay her head on her daughter's shoulder, standing near her, and the daughter gently put her arm around the tired, bewildered old mother and whisper a reassuring love-word in her ear; and whatever his views about immigration in general, he thanks God that these women, at least, have been permitted to come to a land where their lot is likely to be lighter, and where hope and joy may yet light up those patient faces and give sparkle to eyes that unending toil and grinding poverty have dimmed and dulled.

❀

The picturesqueness of these immigrants comes from their clothes alone, not from their demeanor. There is gay color aplenty; but there is no gayety of manner. These poor people realize that they are in a strange land, among strangers; and they are filled with anxiety lest they do something "wrong." As one of them blunderingly essays to go on the steamer by the gang-plank reserved for the "quality," and is touched on the arm by the colored porter, he nearly falls overboard in his haste to rectify his mistake and to get away from the withering presence of the offended official in uniform. One woman with a mattress on her back follows the baggage-master with voluble entreaty that he attend to her goods and chattels; and between anxiety as to the safety of these and fear of the baggage-men, the longshoremen, the hurrying hand-trucks, and the occasional express-wagon that drives through the hurly-burly, there is not much occasion for jollity on the part of the newcomers. A visit to them afterward on the boat, however, finds them in much the same mood. They talk, but do not laugh.

❀

One cannot help contrasting the demeanor of this class of immigrants with that of those who used to come, in the days when "immigrant" was synonymous with "Irishman." The omnipresent Irishman, with his wit and light-heartedness which used to enliven the immigrant steamers and trains, and furnish stories that set the American table in a roar, seems to be a thing of the past—a past as remote as the days when men traveled "bound for Kansas" in prairie schooners drawn by oxen, or went "around the Horn" to seek their fortunes in that far-off El Dorado, California. The cheerful, quick-witted, and ready-tongued Irish immigrant has fallen into the background *as* an immigrant. The Spectator saw but a single specimen of the genus during the trip which gives occasion to these notes—and that not a favorable specimen in some particulars. This specimen had the Irish sense of humor well developed, however. He was in a Boston suburban train, and he had just taken a drink from a well-filled pocket flask. He made a remark about "Irish hearts are true hearts the world over," and when two ladies turned their heads to see the author of the epigram, he improved the occasion by remarking that "Lot's wife looked around and she was turned into a piller of sahlt." He then tried to make friends with the Spectator by offering him his bottle, but on the Spectator's silent declination he took a liberal draught himself, and then, not to be outdone in the refusal to enter into conversation, touched the Spectator lightly on the shoulder and held up three mighty fingers in token of his capacity and his inward satisfaction!

❀

The "one-story idea" is not, as the literary reader may imagine, to be associated with fiction, but rather with fact. It is a Massachusetts idea, and is said to have originated with that versatile inventor Edward Atkinson, who is responsible for so many good things that he is reported to have forgotten this special one as his own and to have hailed it as an inspiration of genius when it was described to him! The one-story idea is the product, by reversion or revulsion, of the twenty-five-story idea in architecture. Live men sometimes get tired of spending their working days suspended betwixt heaven and earth, as they must in the narrow limits of the modern "sky-scraper," and long for the good old days of the "ground floor." This is too expensive a luxury where the ground floor must be paid for on a valuation of $1,000,000 an acre, and the dissatisfied inhabitant of the inter-stellar spaces must, to gratify his longings, move out into the suburbs. This can be very easily done in the vicinity of Boston, and the Spectator recently spent a very interesting half-holiday in witnessing the results of the experiment. The Norwood Press is the combined business of Mr. J. S. Cushing, a gentleman who has made a name and fame for himself as a printer of mathematical books, and of Berwick & Smith, of Boston. These printers have given up the high buildings and high rents of the city and have removed to the village of Norwood, about fifteen miles from Boston and readily accessible by train, and there have successfully launched the "one-story idea."

❀

Their building comprises two great wings and a tower—the latter chiefly for ornament. There are thus two immense workrooms, in which all the operations of a great printing house are carried on with a high degree of efficiency and economy. Abundant light streams in from unobstructed windows on all sides, there is plenty of floor-space and elbow-room, and—think of it, ye office-dwellers whose horizon is brick, whose zenith is ironwork, whose nadir is bluestone!—when the printer's eye leaves its "copy" it rests on greensward and apple-blossoms! It is not the Spectator's province to discuss economics; but he hopes that the fast train and the bicycle, low rents and inducements offered by village fathers, may foster the one-story idea in manufacturing, and bring nearer the time when city and country shall exchange their advantages while remedying their deficiencies. The one-story idea will not realize William Morris's dream of cottage (or rather villa) workshops, but it certainly looks in the direction of a new industrialism. And this the Spectator can say even after having visited that model newspaper building, the "Youth's Companion" establishment. Here, indeed, is everything that can be devised by skill, taste, and capital for the production of a paper under ideal conditions in every department—from that of the publisher and the editors and artists down to the humblest hand-worker. Refreshing indeed is a tour—the magnificent distances of the establishment make that the advisable word—through this building. But—but—"'a babbled of green fields," thinks the Spectator as he remembers the grass and the blossoms and the fresh country air of Norwood; and he feels that there is much of sanity for our inspiration in the delirium of worldly old Falstaff.

❀

It is not without significance that the one "sight" which every visitor to Boston must see, whatever else he misses, is now the Public Library. Is not this noble institution, noble alike in its uses and in its housing, a prophecy of the new inspiration that is to come to architecture? The age of great ecclesiastical architecture has passed; the walled city no longer absorbs the time and genius of the builder; the modern castle on the Hudson is but a feeble imitation of the glories of the Rhine. But the palaces of democracy are yet to be built; and in their building we may see a renaissance of the architectural spirit that shall place before us a twentieth-century architecture that will not suffer by comparison with the great edi-

[Continued on page 1080]

Individual Strawberry Shortcakes

Sift with one quart of flour two teaspoonfuls Cleveland's Baking Powder and one-half teaspoon salt. Rub in shortening (one-half cup butter and one tablespoon lard) and wet with enough sweet milk or water to make a soft dough. Handle as little as possible and roll out about one inch thick. Cut the desired size with biscuit cutter and bake twenty minutes in a quick oven. Break in half and butter.

Have ready a quart of berries, crushed, and sweetened with one small cup of granulated sugar. Place lower half of biscuit, buttered side up, on plate on which it is to be served; cover with crushed berries, then on top the upper half, buttered side up, cover again with crushed berries, and serve at once with or without cream or strawberry sauce.

Cleveland's Baking Powder "Pure and Sure."

Now

Is the time when you should take a Spring Medicine to purify your blood, give you good appetite, sound sleep, steady nerves, and perfect digestion. That scrofulous taint, that skin trouble, that tired feeling, are all cured by Hood's Sarsaparilla. The best medicine for you to

Take

In the spring is the best blood purifier, and thousands of wonderful cures of blood diseases prove Hood's Sarsaparilla to be absolutely without an equal for purifying and enriching the blood, and building up a debilitated system.

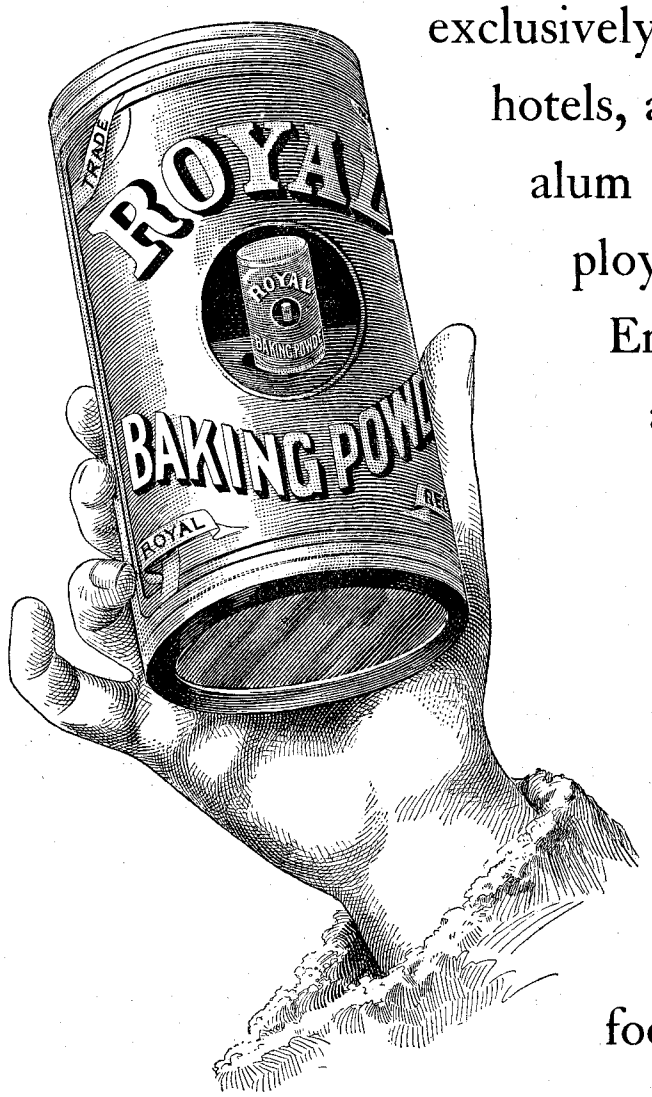
Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WHEN you travel, enquire at the hotel what baking powder is used. Unless it is Royal, go to the next hotel. If going abroad, take no steamer unless the agent assures you that Royal Baking Powder is used exclusively in its galley. At some hotels, and on board some ships, alum baking powders are employed: a false economy. Enquire closely and avoid all such. Your pleasure trip may be spoiled by indigestion caused by a roll, a biscuit, dumpling, or griddle cake made with poisonous alum baking powder. Good health and good food add zest to your vacation pleasures. The best and most wholesome pastry cannot be had without the Royal Baking Powder, and the hotels and steamers noted for their excellent cuisine use it to the exclusion of every other.



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Solid Silverware, Tea Sets, Dinner Services, Dessert Pieces, Forks, and Spoons

The best buyers of silverware are those who, not misled by novel examples of over decoration, choose good forms, suitably ornamented, that will rightly be deemed beautiful and in good taste, whether judged by the best standards of to-day, of fifty years ago, or of fifty years hence. This house endeavors always to meet the wants of buyers of this class.

THEODORE B. STARR

206 Fifth Ave., Madison Square
New York

Up Hills

with ease on Hartford Tires. Their firm, elastic construction prevents loss of power and makes rough places smooth.

Hartford SINGLE TUBE Tires

The Standard Single-Tubes

On most high grade bicycles. Can be had on any if you insist. The pleasure and safety of bicycling depend on proper tires.

The Hartford Rubber Works Co.

NEW YORK. CHICAGO. HARTFORD, CONN.

HARTSHORN'S SELF-ACTING SHADE ROLLERS

NOTICE NAME THUS Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

If you accept a substitute, you must not fuss because its not as good as genuine HIRES Rootbeer.

Made only by The Charles E. Hires Co., Philadelphia.
A 25c. package makes 5 gallons. Sold everywhere.

REX BRAND Extract of BEEF FLAVOR

Sample, 4 cents. *Book free.*
CUDAHY - - SO. OMAHA

The Spectator

[Continued from page 1078]

fices of ancient and mediæval times. That is the thought that comes to one who sees over the portal of the Boston Public Library the words, so significant of an intellectually enlightened democracy, "FREE TO ALL." And one's enthusiasm grows as he learns more of this great people's library, and feels the spirit that animates the institution—a spirit which makes every one connected with it desirous of helping the searcher after knowledge instead of assuming the attitude of a watchdog guarding a treasure. The place is full of inspiration to one who has faith in the common people—from the little basement printery, where the spirit of Aldus finds a nineteenth-century embodiment, to the uppermost rooms where the choicest treasures of the bibliophile are to be seen for the asking, without money and without price—without even suspicious looks. One thing, however, jarred on the Spectator's sense of the appropriate as he entered the building. In a great institution devoted to peace, progress, and enlightenment, the first inscription to be seen by the visitor rouses memories of strife and bloodshed. These are the words: "In honor of the Second Massachusetts Infantry, and in remembrance of the officers and men who fell in its ranks, this monument has been given to the city of Boston. Winchester—Cedar Mountain—Antietam — Gettysburg — Chancellorsville — Resaca—Atlanta—March to the Sea—Sherman's Carolina Campaign." The Spectator yields to none in his admiration for these brave men, heroes in a noble cause; but he doubts whether they themselves would not have preferred in this place a memorial celebrating Literature rather than War, brotherly unity rather than sectional strife.

❀

It has often been observed that the residents of a locality are not usually interested in its "sights;" it is only the stranger who cares to see them. Even the city resident cannot always repress something of the feeling toward the sightseer which was expressed by the Adirondack native who "couldn't see what on airth them city folks wanted to come gormin' round these mountings for." But there is another aspect of the matter that the Spectator has lately noticed. The stranger is welcomed as a sightseer because he is a stranger. What more natural than that the outside barbarian should desire to see our wonderful things? There is a subtle appeal to our pride in this evidence of appreciation of our great achievements. But when the sightseer is a native, it would seem that he had better be minding his own business. If the sight is a great factory, it may be that the native is a rival seeking to get "points;" if it is an old church, the visitor had better go and inspect his own church across the way; if it is a college dining-hall, the gay girl visitors from a distance are regarded with respectful admiration due to their enterprise and good looks—if they are townspeople, their motives are open to misapprehension, and they must be extremely discreet or run the risk of being "guyed." The stranger, be he pilgrim or Puritan, finds the very fact of his being an alien an open sesame to many a closed portal. This is one of the idiosyncrasies of human nature that make the traveler's path often a delightful one. Every time the Spectator takes an excursion away from home he meets new illustrations of this anomaly of the welcomed and interested stranger and the uninformed and indifferent native. The latest example of the latter peculiarity he finds in the fact that some highly respectable residents of Boston have never seen the interior of the Public Library, the Old South Church, or the Memorial Hall at Harvard. Have the descendants of the Puritans fallen into the worship of the golden calf, or is it only that what we can see, if we choose, every day, we do not choose to see any day?

Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

Findings—

"The best, of course," you tell your dressmaker, and trust to her using the S·H·&M· REGISTERED TRADE MARK BIAS VELVETEEN SKIRT BINDING

Why don't you *tell* her to use it or, better still, buy it yourself?

If your dealer will not supply you we will.

Samples showing labels and materials mailed free. "Home Dressmaking," a new book by Miss Emma M. Hooper, of the Ladies' Home Journal, telling how to put on Bias Velveteen Skirt Bindings sent for 25c., postage paid.

S. H. & M. Co., P. O. Box 699, N. Y. City.

Through the Sweltering Heat

of June, July, and August every garment should be of the lightest and coolest texture.

$1.00 POSTPAID

Why Wear the Warm Winter Corset?

Why not change for a **cool waist**, made of **light and airy summer nets? So much easier** than the corset. **Does not fatigue, does not constrict** the body; **does not impair** the health, but **does lend a grace and beauty** to the figure impossible to obtain with a corset. **Unsurpassed for Cycling, Rowing, Tennis, or Gymnasium**, because all natural motions of the body are **not restricted.** Ask your dealer for the

GENUINE

Jackson Favorite Waist

TAKE NO OTHER!

Made in Drab, White, Gold and Black Sateen, and White Summer Net.—Clasp or Button Front.—Extra Long Waist.

Suits TO ORDER $6, $8, $10.

ALL WOOL CLOTHIERS

Correct styles, superior workmanship, for less than One-Half Tailors Prices.

Goods shipped C. O. D. You can examine them at express office and if not satisfactory they are returned at our expense.

Write for samples.

We refer by permission to Metropolitan National Bank, Chicago, Ill.

Address ALL WOOL CLOTHIERS, Dept. 1, Chicago.

DON'T BOIL Whitman's INSTANTANEOUS Chocolate—doesn't need it. Made in a jiffy, with boiling water or milk. Sold everywhere.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LUSTER THE GREATEST

SILVER ELECTRO-SILICON POLISH

LABOR THE LEAST.

A penny proves it.
Address on postal brings trial quantity.

IT'S UNLIKE OTHERS. GROCERS SELL IT.

THE ELECTRO SILICON CO., 72 John St., New York.

"A masterpiece of close study with side-lights from the newest sources."—BISHOP HURST.

History of the Christian Church

SECOND EDITION

By H. C. SHELDON, Professor in Boston University. 5 vols., 8vo, per set, $10.00.

The Early Church. $2.00.
The Mediæval Church. $2.00.
Modern Church. Part I. $2.00.
Modern Church. Part II. $2.00.
Modern Church. Part III. $2.00.

This work is the fruit of Professor Sheldon's labors and study for upwards of twenty years. He has applied ripe scholarship, excellent taste, broad views, to a subject which must appeal to a very large class of readers.

"Up to date and trustworthy."—*The Outlook.*

"A positive contribution to the literature of its subject."—*Wm. Mathews, LL.D.*

"It is hard to find a field or a corner of a field that has not been personally explored, and its significance carefully considered."—*President W. F. Warren, in the Western Christian Advocate.*

"He gives abundant information on every point raised."—*Prof. H. M. Scott, in the Advance, Chicago.*

"The spirit of the work is uniformly that of the true historian."—*The Congregationalist, Boston.*

"Of the many histories of Christianity which have been issued in modern times, we feel quite sure the work of Professor Sheldon will be accepted as one of the very best."—*Zion's Herald.*

"An admirable and valuable history."—*Methodist Review.*

For sale by all booksellers, or sent, postpaid, on receipt of price, by the publishers,

THOMAS Y. CROWELL & CO.

New York, 46 East 14th St.
Boston, 100 Purchase St.

Christian Endeavor
Official Badge, Scarf or Catch Pin. Solid gold, $1.00; silver, 25 cents. . . . . .
Topic Cards Beautiful embossed designs.
Send for samples, free. Complete price-list of all supplies sent free.

United Society of Christian Endeavor,
646 Washington St., Boston. 155 La Salle St., Chicago.

House Furnishing

COOKING UTENSILS, CUTLERY,
CROCKERY, FINE CHINA AND GLASS,
EDDY REFRIGERATORS.
WATER FILTERS AND COOLERS
CEDAR AND CAMPHORWOOD CHEST

LEWIS & CONGER

130 and 132 West 42d St., N. Y.

THE HAIR 26th Ed., 25 cts. (or stamps). Why it Falls off, Turns Grey, and the Remedy. By Prof. HARLEY PARKER.
W. E. LONG & CO., 1013 Arch St., Phila., Pa.
"Every one should read this little book."—*Athenæum.*

"As You Like It" at Smith College

The class of 1896 in Smith College are nearly at the end of their preparation for the presentation of "As You Like It" as part of their graduation exercises in June. The trainer, Mr. Alfred Young, is particularly pleased with the way in which this play has been studied, and hopes much from the results. He feels that the subordinate rôles in Shakespeare's plays have suffered much in popular estimation from the long-established custom of starring. By giving conscientious study to all the parts, and by presenting them as well as the circumstances admit, he hopes to restore a certain lost proportion, to the advantage of some of the parts often overlooked by the public, and to reduce to juster and more accurate esteem some characters that have been misunderstood or over-emphasized. Miss Peck, the head of the Department of Elocution, has carefully addressed the training of the students to this end. "The Melancholy Jacques" is naturally one of the rôles for which reconstruction is expected. Although a "woodland rehearsal" of the entire play was held on Wednesday afternoon, May 27, in the woods near Haydenville, the college public is still in delightful uncertainty about the precise changes made in the conventional renderings. This practice out-of-doors is relied upon by the trainers to secure freedom of action as well as of interpretation. Throughout the preparation of this play nothing has been further from the thoughts of the performers and the trainers than the ordinary ideals of "private theatricals." All the assignments have been made in conformity with the most impartial and intelligent regard for the dignified interpretation of a masterpiece. Something, at least, of this purpose and elevation, it is hoped, will be evident in the impression made by the final performance.

An Appeal

The managers of the Presbyterian Hospital, at Seventieth Street and Madison Avenue, New York City, have issued an appeal for funds with which to erect a Home for the Training-School for Nurses, upon lots already purchased on Seventy-first Street opposite the hospital.

At present the nurses occupy the top story of the hospital, which was built and intended for wards, and is ill-adapted to its present use. The increasing demands upon the hospital caused by the growth of the city, as well as the removal of St. Luke's Hospital up-town, require the immediate opening of these wards for patients. This cannot be done until other quarters are provided for the nurses. The opening of these wards would increase the capacity of the hospital one hundred beds, making the total capacity three hundred beds instead of two hundred as at present. The cost of the land and building ($350,000 to $400,000) is very much less than similar hospital accommodation can be secured in any other way, say by the erection of a new hospital in that locality.

A home for the nurses entirely apart from the hospital, to which they can retire when off duty, will add greatly to their comfort and health.

The appeal is signed by John S. Kennedy, President, George E. Dodge, Corresponding Secretary, and Alexander Maitland, Recording Secretary. Contributions may be sent to Mr. E. A. Brinckerhoff, Treasurer, 16 Nassau Street.

The Armenian Fund

Previously acknowledged	$7,102 17
C. E. Society, Wadena, Minn	1 50
The King's Daughters, Blooming Grove Church, N. Y.	36 00
C. G. C	20 00
H. G. M., Chicago, Ill.	2 00
I. L. C.	50 00
First Congregational Society, Calais, Me.	51 00
An Invalid	25
E. T. E., Bridgeport, Conn	2 00
Mill Village Society of Christian Endeavor, Rutland, Vt.	8 50
Total	$7,273 42

Never was there a greater popular mistake than the notion that the whiter the bread, the better. Just the reverse is true. The mineral food elements in wheat are dark, and a flour containing them cannot be white. The

Fine Flour of the Entire Wheat

as ground by the **Franklin Mills** contains the full complement of brain, bone, nerve and muscle food. Lay aside old ideas—ask your grocer for it **to-day,** and be properly nourished.

If your grocer does not keep it send us his name with your order—we will see that you are supplied.

See that the Flour ordered bears our label; avoid substitutes.

Franklin Mills Co., Lockport, N. Y.

25 CENTS

The Forum

JUNE, 1896

Election of Senators by Popular Vote, Senator JOHN H. MITCHELL
Modern Norwegian Literature—II., BJÖRNSTJERNE BJÖRNSON
The Fallacy of Territorial Extension, W. G. SUMNER
Professor of Social and Political Science, Yale University
A Keats Manuscript, THOMAS WENTWORTH HIGGINSON
The Promises of Democracy: Have they been Fulfilled? F. W. BLACKMAR
Professor of History and Sociology, University of Kansas
Education of Women in Turkey, MARY MILLS PATRICK
President American College for Girls, Constantinople
Armenia's Impending Doom: Our Duty, M. M. MANGASARIAN
The Democratization of England, THOMAS DAVIDSON
Ego, et Rex Meus: A Study of Royalty. OUIDA
Author "Under Two Flags," etc.
Our Sub-Arid Belt. F. V. SMALLEY
Editor "North-West Magazine"
The True Aim of Charity Organization Societies. JOSEPHINE SHAW LOWELL
The Isolation of Music. WALDO S. PRATT
Professor of Music and Hymnology, Hartford Theological Seminary.

NEW YORK
THE FORUM PUBLISHING COMPANY
111 Fifth Ave.
25c. a Copy **$3.00 a Year**
FOR SALE EVERYWHERE

OUR BOOK,

How to Disinfect,

Sent Free.

We desire to mail **free** our complete illustrated book, prepared at great expense,

"How to Disinfect,"

giving rules in cases of infectious diseases, and also in everyday life. The care of sinks, sewers, etc. Remember—the intelligent use of true disinfectants is the surest defense against one half our sickness. Send your address to-day.

* * **"Sanitas" Co. Ld., 636 West 55th St., N. Y.**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Business World

The Week There was little change in the business situation last week. The outflow of gold continued, the shipments of the week aggregating $4,600,000. The gold reserve in the Treasury is now reduced to $108,000,000, as against $128,000,000 two months ago. In some quarters it is expected that the reserve will soon be below $100,000,000, and that other bond issues are not impossible. There has been little demand for money, and even less willingness to lend it at what have been current rates. Loans on "call" may be obtained at low rates by those able to give as collateral first-class securities which may be immediately converted into cash if occasion arises; but it is difficult to borrow for any length of time on ordinary business paper. Prices during the week became slightly lower. The gross receipts of railroads were well maintained, but in the iron industry, the boot and shoe industry, and the textile industries, the dullness was very marked. Among the textile manufacturers production has been curtailed but prices do not strengthen. Not over one-half of the woolen manufactories are now running on full time. There has been a slight rise in the demand for silver. Bradstreet quotes one New York authority to the effect that the French Government is now buying from a million to two million ounces of silver a month for coinage purposes. The same authority reports that the business failures last week numbered 227 as compared with 216 the week before, 205 the corresponding week in 1895, 183 in 1894, 214 in 1893, and 163 in 1892.

Sheep-Raising "The growth of sheep husbandry in the West," says the "Omaha Bee," "is second only to the cattle industry, and the opportunities it offers for a profitable market could not have escaped the shrewd managers of South Omaha's great industries. Of the total of 38,000,000 sheep reported in the United States last year, it is computed that one-fourth graze on the mountain slopes and valleys of the West and Southwest. The range is almost boundless. Sheep require little care, thrive on the rich grasses and herbage, and multiply at an amazing rate. The dread of winter disasters no longer exists. In fact, this fear had its origin in the disasters suffered by cattle-raisers, whose herds roamed over the bleak, shelterless plains, and which were in former years unprovided with stored hay or grain to tide over storm emergencies. As a rule, sheep flocks range over sheltered slopes and valleys, and losses from severe weather are comparatively small. The loss from exposure in the whole country last winter was only 2.1 per cent., against 2.9 per cent. the preceding winter. The decrease is attributed to greater care and provision against storms taken by the husbandmen of the West. Until recently sheep-raising in the West was carried on mainly for the wool. The market for mutton was local, and cut but little figure in the income of the flock-masters. With the enactment of the Wilson Tariff Bill and the consequent reduction in the price of wool, flock-masters were forced to guard carefully and improve every source of profit. The deficit in the receipts from wool had to be made up. Consequently, the owners at once began to improve the quality of the mutton, and to seek a market larger than that offered at home. The improving process has been going on for some years, with the result of producing a far more palatable quality of mutton, which, in turn, enlarges the market by increasing the consumption."

Silk from Wood-Pulp To make a silk purse out of a sow's ear would a few years ago have been considered not much more extraordinary than to make silk out of wood. Yet a factory has been organized in Lancashire, England, to do the latter, while the process is actually being carried on in Besançon, France, under patents granted to Count de Chardonnet, its discoverer. This artificial silk made from wood-pulp can be used by itself or in combination with ordinary silk, wool, or cotton. Dress goods made wholly or partly from the artificial silk are already on sale in London and Paris. The new product is much cheaper than ordinary silk. We find in an exchange the following description of the process:

The wood-pulp is first macerated in a solution of nitric and sulphuric acid. Next the acids are squeezed out by a hydraulic press, and the stuff is thoroughly cleansed in large vats of water. It is then partly dried, and afterwards left for some hours in a revolving cylinder containing alcohol and ether. After this it is passed through a filter, looking very much like thick gum, and is then put in cylinders, from which it is forced by pneumatic pressure into pipes passing into the spinning department. Here the machinery looks like that employed in Lancashire spinning-sheds, except that one of the pipes runs along each set of the machines. These pipes are supplied with small taps, fixed close together, and each tap has a glass tube, about the size of a gas-burner, at the extreme point of which there is an aperture so minute that ten of the filaments passing through would be required to make up the thickness of a human hair. These glass tubes are known as "glass silkworms," and some 12,000 of them are in use in the factory. The effect of the pneumatic pressure is to force the liquid matter through each of the glass silkworms. It appears there as a tiny globule. This a girl touches with her thumb, to which it adheres, and she draws out an almost invisible filament which she passes through the guides and on to the bobbin. Then, one by one, she takes eight, ten, or twelve other such filaments, according to the thickness of the thread to be made, and passes them through the same guides and on to the same bobbin. This done, she presses them together with her thumb and forefinger, at a certain point between the glass silkworms and the guides. Not only do they adhere, but thenceforward the filaments will continue to meet and adhere at that point, however long the machinery may be kept running. The remaining processes are practically the same as in the case of ordinary silk, except that the artificial silk has to be made non-inflammable and rolled in order to obtain the high luster which is one of its chief characteristics.

Ship-building in Glasgow The ship-building industry of Glasgow is in a prosperous condition. The correspondent of one of the London papers writes: "The position of the Clyde ship-building is most satisfactory, and enough work has been booked to keep the yards engaged until the end of the year. All trades difficulties are settled, and the turnover of work is the largest for years. Last month twenty vessels of 43,000 aggregate tonnage were launched, making seventy-three vessels of 142,000 tons since the new year. The fresh contracts booked this month amount to 34,000 tons. Steel-makers are running double shifts."

FINANCIAL

AMERICAN FIRE INSURANCE COMPANY

Office, Company's Building, 308 & 310 Walnut St., Philadelphia

SAFE INVESTMENTS

GOOD AS GOVERNMENT BONDS—DOUBLE THE RATE

5% 6% 7% Made in strictly first-class Real Estate Mortgages, State, County, City, and School Warrants and Bonds, with a view to absolute security and prompt interest payments. Best references Correspondence solicited.

JOHN P. DORR & CO., Investment Brokers Seattle, Washington

YOU SELL / WE BUY — Do you want to sell a WESTERN MORTGAGE or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5 per cent. investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation. THE BOSTON REALTY, INDEMNITY AND TRUST CO., 33 Equitable Building, Boston. *Send for our Bond List.*

A FIXED INCOME FOR LIFE

is secured by a **Perfected Annuity Bond.** They banish care, and thus prolong life. They double the income of elderly people. Adapted to all ages. **SECURITY ABSOLUTE.** Address (stating age) B. G. CARPENTER, 256 Broadway, New York.

There is no mystery about

Sunlight Soap

it is simply a clear, pure, honest soap for laundry and household use, made by the most approved processes, and being the best, it has the largest sale in the world. It is made in a twin bar for convenience sake.

This shows **The Twin Bar**

Use will reveal **The Twin Benefits:** Less labor, Greater comfort

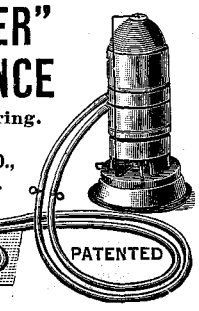
Lever Bros., Ltd., Hudson & Harrison Sts., New York.

THE "GEYSER" HOT APPLIANCE

Saves Life and Suffering.

At Druggists or THE HOT APPLIANCES CO., 26 CORTLANDT ST., N. Y.

AGENTS WANTED.



Throw away the cold, clammy poultices, wet cloths, hot-water bags, etc. They commence to grow cold as soon as applied, and therefore do more harm than good.

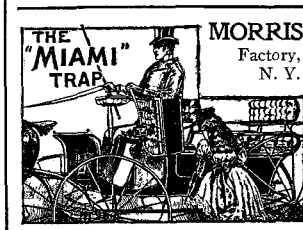
The Geyser Hot Appliance automatically supplies heat to any degree, uniform or gradually increasing, to any part of the body, producing results never before attained. Giving immediate relief and effecting cures in the following ailments, where all former methods have failed, viz.: pneumonia, pleurisy, neuralgia, sore throat, grippe, cramps, rheumatism, inflammation of bowels or kidneys, backache, carbuncles, and all other ailments when heat (wet or dry) is required.

Adopted by the leading hospitals and sanitariums and indorsed by all the medical profession.

"Ball-Bearing" Bicycle Shoe

"Fits and Feels Like a Glove"

Be sure that Trade-Mark of shoe in circle is stamped on heel. **C. H. FARGO & CO. (Makers), Chicago. Sold by All Leading Dealers**



MORRIS WOODHULL
Factory, DAYTON, OHIO.
N. Y. Store, 366 Canal St.

High Grade Only.
Surreys, Traps
7 Varieties of Traps
Send for 40-page Catalogue. FREE

TYPEWRITER HEADQUARTERS,

102 Fulton st., New York, sell all makes under half price. Don't buy before writing them for unprejudiced advice and prices. Exchanges. Immense stock for selection. Shipped for trial. Guaranteed first class. Largest house in the world. Dealers supplied. 52-page illus. cat. free.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

A·Family·Paper

New Series of The Christian Union

Copyright, 1896, by The Outlook Company.

Entered as second-class matter in the New York Post-Office.

The Outlook is a weekly Family Paper, containing this week forty pages. The subscription price is Three Dollars a year, payable in advance.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Changes of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Check, Draft, Express-Order, or Money-Order payable to order of The Outlook Company. Cash should be sent in Registered Letter.

Letters should be addressed:

The Outlook,
Clinton Hall, Astor Place,
New York.

Notes and Queries

1. A woman's club of which I am a member has decided to study "Evolution" next fall and winter. Will you please indicate the different topics under which that can best be done, and name a few of the books most likely to assist us? 2. Please give the title, and name of the publisher, of a journal devoted to educational interests; one giving the latest methods of teaching—describing the "Culture-Epoch" system, for instance—if such there is.

R.

1. Moral Evolution, discussed by Professor G. Harris; Evolution and Ethics, by Professor Huxley; Social Evolution, by Mr. Kidd and his reviewers, for whom see "Index of Periodical Literature," and especially the Rev. F. M. Sprague's book on Kidd; Evolution and Effort in Relation to Religion and Politics, by E. Kelly; Evolution in Relation to Religious Thought, by Professor Le Conte; Evolution of Christianity, by Dr. Abbott; Evolution of Sex, by Geddes and Thomson; Evolution of Marriage and the Family, by Letourneau; Heredity and Christian Problems, by Dr. Bradford. On the general subject see also Darwin's "Descent of Man," Drummond's "Ascent of Man," and Chapter I. in Dr. White's "Warfare of Science," Vol. I. 2. For an all-round educational journal, there is the "Educational Review," monthly, New York, and the "Journal of Education," weekly, Boston and Chicago. Address accordingly. For special lines there are many others. We are not familiar with the "Culture-Epoch" system, and we do not care to be until it changes its name.

Kindly tell me where the passages of Scripture are found upon which Christian people ground their belief that they "shall know each other there." I have a dear friend who has just lost her only daughter and is inconsolable, but I think it would not be so hard to bear if she could know she would meet and *know* her in the hereafter. "But," she says, "suppose I should live forty years, I would not have known her, even if she had lived, and we had been separated all that time." Perhaps you may know of some work that treats directly on this subject.

An Inquirer.

The clearest indication in the New Testament of the truth of "the heavenly recognition" is in Luke xvi., 9 (R. V.), which speaks of the welcome which benefactors will receive hereafter from their beneficiaries here. St. Paul seems to have held to this, expecting to recognize his converts hereafter, and be recognized by them, with joy. See 1 Thess. ii., 19, 20. The subject is briefly discussed, with reference to your friend's objection, in "Beyond the Shadow" (T. Whittaker, New York). See also the lay in "In Memoriam," beginning with the words,

That each who seems a separate whole,

and containing the following:

Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.

I have been asked to take a "mothers' class" in Sunday-school. We shall make the field pretty broad, and discuss pretty liberally, and I want some help especially in regard to the change from teaching the old "verbatim" beliefs of our childhood to that of modern intelligent interpretation and the teaching of the same to our children. 1. What books will give me concisely the results of the higher criticism? 2. Also a brief history of doctrine, especially that of the Presbyterian Church?

F. C. F.

1. See this question answered in this column for May 16. Also, with a view to the purpose named, read Mr. Beecher's discourses on Evolution and Religion, and his Readings in the Early Books of the Old Testament. See also Dr. Abbott's "Evolution of Christianity." 2. Write to the Presbyterian Board of Publication, Philadelphia. Funk & Wagnalls, New York, publish a translation of Harnack's "Outlines of the History of Doctrine" ($2.50). Professor Fisher's newly published "History of Doctrine" is better.

Please tell me who only possessed the Bible through the Dark Ages, and how a Church could exist or did exist without it.

H. C. F.

Before the invention of printing the Scriptures were too costly for the common people to possess. They were in the keeping of priests and monks, and the little that the people learned of them came through the little preaching that they heard. The essential *truths* of Christianity were kept alive among the people by the administration of the sacraments, in which they are figuratively exhibited.

1. Do you know of any book which, in your judgment, sifts the wheat from the chaff in the various theories and methods of mental therapeutics? 2. Do you think the "gifts of healing" given by Christ to his disciples and the early Church have been revoked?

A. S.

1. We have several times referred to Hudson's "Law of Psychic Phenomena" as a book which, in spite of what seem to us very serious defects, deals in several chapters with this general subject as fairly and satisfactorily as any work we have examined. 2. No.

By whom, where, and when was that famous and inevitable alternative, "Aut Christus Deus, aut homo non bonus est," spoken or written? Please translate and oblige.

Ignorance.

The translation is: Either Christ is God, or he is not a good man. The argument for this proposition is given in Liddon's "Divinity of Our Lord," Lecture IV. Perhaps some reader will answer the remainder of the question.

The poem "Gethsemane," asked for in The Outlook of May 23, can be found in a book of poem by Ella Wheeler, entitled "Maurine and Other Poems." Published by Belford, Clarke & Co.

A. S. W.

Not a Patent Medicine.

Constipation

is an actual disease with thousands. Cathartics give only temporary relief. The cause of the disease. some obscure nerve trouble, must be reached by a nerve tonic, one containing phosphorus, in order to obtain action upon the brain and spinal cord.

Freligh's Tonic

A Phosphorized Cerebro-Spinant

is the only tonic containing phosphorus, chemically pure, perfectly harmless, Prompt, concentrated, powerful. It will Cure Constipation permanently.

Regular bottle, $1.00, 100 doses. All druggists, or by mail. Sample by mail, 25 cents. Descriptive pamphlet, formula, testimonials. etc., mailed to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 Fulton Street, New York City.

Formula on Every Bottle.

FREE Cut this out and send to-day for catalogue. Bicycles from $15 to $60. You save 50 per cent if you buy A HIGH GRADE OXFORD. Shipped direct from factory. Don't pay agents' and dealers' profit. **Oxford Mdse. Co. 338 Wabash Ave. Chicago.**

THOSE answering advertisements appearing in The Outlook will confer a favor upon the advertiser as well as the publisher by mentioning this publication.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

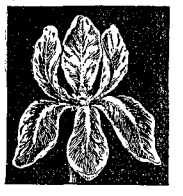
IT IS JUST AS EASY, and a heap more sensible, to use a little care in the selection of materials when having painting done and secure the best result as it is to take chances and use mixtures of which you know nothing. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using National Lead Co.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.



DELFT BLUES

in "Asiatic Dye" Embroidery Silks

These new DELFT SHADES (Nos. 2750-2756 inclusive), which have been added to our Shade Card, are exact reproductions of the shades which are to be found on the now popular DELFT WARE.

WE OFFER TO SEND one sample skein only, in our PATENT SILK THREAD HOLDER, together with one of our "BLUE BOOKS," giving directions for embroidering over 170 different flowers, to any lady sending her address, with three two-cent stamps.

Address **THE BRAINERD & ARMSTRONG SILK CO.**
139 Union St., New London, Conn.

To Look on the Bright Side of Things, Use SAPOLIO

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Recreation Department

It will give The Outlook Company much pleasure to assist you in planning your

Summer Outing

if you will write stating fully what you desire. No charge is made for this service.

Suggestions for planning a vacation or a trip anywhere in the world; *printed information, if issued, concerning any Transportation Line, any Tour, any Hotel, or any Pleasure or Health Resort in any part of the world*, will be sent on request, without charge, to any Outlook reader.
Address Recreation Department, The Outlook, 13 Astor Place, New York.

Pennsylvania Railroad Company's Summer Excursion Route Book

THE MOST COMPLETE PUBLICATION OF ITS KIND

The Passenger Department of the Pennsylvania Railroad Company will, on June 1, publish its annual Summer Excursion Route Book. This work, which is compiled with the utmost care and exactness, is designed to provide the public with short descriptive notes of the principal summer resorts of Eastern America, with the routes for reaching them, and the rates of fare. There are over four hundred resorts in the book to which rates are quoted, and over fifteen hundred different ways of reaching them, or combinations of routes, are set out in detail. The book is the most complete and comprehensive handbook of summer travel ever offered to the public.

Its 215 pages are inclosed in a handsome and striking cover, in colors. Several maps, presenting the exact routes over which tickets are sold, are bound in the book. It is also profusely illustrated with fine half-tone cuts of scenery along the lines of the Pennsylvania Railroad and elsewhere.

Any doubt as to where the summer should be passed will be dispelled after a careful examination of the contents of this publication.

On and after June 1 it may be procured at any Pennsylvania Railroad ticket office at the nominal price of ten cents, or, upon application to the general office, Broad Street Station, by mail for twenty cents.

Providence Line

From New York for Boston, Worcester, the North and East. The Connecticut and Massachusetts leave New Pier 36 N. R., one block above Canal St., at 5:30 P.M., daily, except Sunday. Full night's rest; shortest rail ride. Fine orchestra on each steamer.

For Ocean Travel, the Mountains, Yachting, and Camping

THE **Kenwood Rug**

is an indispensable part of the experienced traveler's outfit. Light, attractive, and comfortable. Easily adjusted. *Dealers sell them, or Illustrated Booklet and samples of materials FREE.*

THE KENWOOD MILLS, Albany, N. Y.

CHEQUES

of the Cheque Bank, London, are the best for **Travelers Abroad.** Send for circular which tells why. **Cashed all over the world** by Agents, Hotels, Shops, Bankers, etc. Each holder has **His Own Bank Account,** draws his own cheques, and saves time and money. **Frederick W. Perry, General Agt., 2 Wall Street,** New York.

EUROPE

EIGHT BOYS Bicycle Tour

Ireland
England
Scotland

Mr. JOHN HALL JONES (Harvard Law School) and Mr. H. A. EATON ('93) wish to complete a party of eight boys for a bicycle and walking tour of the British Islands. Leave New York, "Majestic," July 1; arrive N. Y. Sept. 25. Terms, $550. Mr. Jones (27) and Mr. Eaton (25) have traveled abroad, taught and managed boys. Mr. Jones refers to Dean Briggs, of Harvard. Prof. James Barr Ames, and Prof. C. E. Norton. Mr. Eaton refers to Prof. F. G. Peabody, D.D., the Dean of Harv. Div. School, and Prof. Charles Eliot Norton. Apply to Mr. J. H. JONES, Harv. Univ., Cambridge, Mass.

YOUNG FRENCHMAN, highly cultured, University of Paris, excellent family, experienced in traveling, would take charge of four students on a two months' tour in **FRANCE and BELGIUM.** Best references. Apply to E. de V., 5 Mount Kemble Ave., Morristown, N. J.

Europe

EUROPE A limited party will sail June 27th, on Steamship "Werra," of the North German Lloyd Line, for a tour of Sixty-five Days, visiting Gibraltar, Genoa, Pisa, Rome, Naples, Capri, Sorrento, Pompeii, Florence, Venice, Milan, Lucerne, Interlaken, Grindenwald, Lauterbrunnen, Berne, Paris, London, Liverpool. Price of tour, $475. For itineraries apply to

M. D. Frazar & Co. Globe Building, BOSTON, MASS.
Eight Other Attractive Tours

FOUR YOUNG LADIES may spend autumn in quiet Swiss city with experienced chaperon. Excellent opportunities for French; bicycle and other excursions; vintage season in old chateau; Italian winter tour. $200.00 for three months. Address Miss H. M. BARBOUR, Neuchatel, Switzerland, or Mrs. M. F. BUTTS, Johnson, Vermont.

EUROPE, 1896 11th SEASON
38 Days, all expenses..... $175
66 " " $400
Circulars upon application.
ELIAS BROOKINGS, 54 Madison Ave., Springfield, Mass.

SAILS JUNE 24. $575. Comprehensive European Tour of 64 days; very finest appointments; every expense included. Compare and decide. Itinerary, &c., of Rev. F. A. GRAY, Nashua, N.H.

EUROPEAN TOURS
Limited party, personally conducted by Dr. and Mrs. Paine, now forming. Unequaled arrangements. Terms reasonable. Address
H. S. PAINE, M.D., Glens Falls, N. Y.

DR. CHENEY'S PARTY TO EUROPE. (9th season.) Personally conducted by O. D. Cheney, M.D., and wife, of Haverhill, Mass. Limited to 25. 78 days. Cunard steamer, June 27.

EUROPE Ideal Tour. "Umbria," June 27th. "City of Rome," July 4th.
47 days' tour, England and Paris, $220, all expenses.
Send to Rev. H. A. TODD, Corona (L. I.), N. Y.

FOREIGN HOTELS

England

Prince of Wales Lake Hotel
GRASMERE, ENGLAND
ENGLISH LAKES
HOME AND BURIAL PLACE OF THE POET WORDSWORTH
Strongly Recommended by Dr. Lyman Abbott
3 hours from Liverpool, 4 from Chester, 7 from London, 4 from Edinburgh or Glasgow. Most central for breaking journey going or returning from Scotland. Send to the Recreation Department for further information.

CHESTER, ENGLAND QUEEN HOTEL
First-Class Hotel, connected with the General Railway by covered Way. Lift. H. T. GOULD, Manager.

TRAVEL

SUMMER HOMES IN VERMONT AND ON THE SHORES OF LAKE CHAMPLAIN

A NEW illustrated book, describing this unequaled summer resort section, offering the BEST TABLE BOARD, hospitable people, outdoor pleasures, fishing, boating, or perfect rest. Climate and scenery unsurpassed. Prices from $5 per week upwards.

Mailed free, on receipt five cents postage, on application to
A. W. ECCLESTONE, or **S. W. CUMMINGS,**
S.P.A., 353 Broadway, New York. G.P.A., St. Albans, Vt.

YELLOWSTONE NATIONAL PARK
Select parties will leave Buffalo, Cincinnati, Chicago, Detroit, and Toledo in July. Two weeks' tour, all expenses included. Send for programme.
"GATES' TOURS," Toledo, Ohio.

Travel

International Navigation Company's Lines
SAILING EVERY WEDNESDAY
From Piers 14 and 15, North River, New York (foot of Fulton St.)

AMERICAN LINE
NEW YORK—SOUTHAMPTON (London—Paris)

Berlin (Sat.),	June 6, 10 A.M.	New York..	July 8, 10 A.M.
St Paul....	June 10, 10 A.M.	St Louis...	July 15, 10 A.M.
Paris (Sat.)	June 13, 10 A.M.	St Paul....	July 22, 10 A.M.
New York,	June 17, 10 A.M.	New York..	July 29, 10 A.M.
St Louis ..	June 24, 10 A.M.	Paris.....	Aug. 5, 10 A.M.
Ohio..Sat.	June 27, 10 A.M.	St Louis...	Aug. 12, 10 A.M.
St Paul ..	July 1, 10 A.M.	St Paul....	Aug. 19, 10 A.M.
Paris..(Sat.)	July 4, 10 A.M.	Paris	Aug. 26, 10 A.M.

RED STAR LINE
NEW YORK—ANTWERP

Berlin (Sat.)	June 6, 10 A.M.	Westernland,	July 8, 12 noon
Southwark,	June 10, 9:30 A.M.	Southwark,	July 15, 1:30 P.M.
Noordland,	June 17, 12 noon	Berlin....	July 22, 12 noon
Friesland..	June 24, 12 noon	Noordland,	July 29, 12 noon
Kensington..	July 1, 2 P.M.	Friesland..	Aug. 5, 12 noon

INTERNATIONAL NAVIGATION COMPANY
6 Bowling Green, New York
305-307 Walnut St., Philadelphia.
143 La Salle St., Chicago.
609 Market St. (Grand Hotel Bldg.), San Francisco.

THE PERFECT SUMMER LAND

Ever summered in Nova Scotia? It's ideal—cool, healthful, beautiful in scenery, romantic in history, perfect for cycling, boating, bathing, and fishing. And a charming 17-hour sail, at a $5.00 fare ($9.00 for the round trip) takes you to

NOVA SCOTIA

from Boston, on the "Yarmouth," the finest and fastest coasting steamer that leaves Boston Harbor.

It sails from Lewis Wharf Tuesday and Friday, at noon, and next morning you breakfast at Yarmouth, the Gateway of Nova Scotia, from which you can reach the beautiful Annapolis Valley, the famous Evangeline country, or the wonderful South Shore. "Beautiful Nova Scotia," a brand-new, finely illustrated book by a Boston writer, tells all about it.

Send ten cents postage for it or write for free folder to J. F. SPINNEY, Agent
YARMOUTH STEAMSHIP CO.
43 Lewis Wharf, Boston, Mass.

FOR
Helena, Butte, Great Falls, Anaconda, Kalispell, and other points in Montana
TAKE THE
Great Northern Limited Express
SERVICE AND SCENERY UNSURPASSED.
DINING-CARS—MEALS À LA CARTE.

The Ideal American Trip
The Superb Passenger Steamers
NORTH WEST and NORTH LAND
Leave Buffalo Tuesdays and Fridays, 9:30 P.M., for Duluth and all Western points.

HOTEL LAFAYETTE
LAKE MINNETONKA, MINNESOTA
Season 1896 Opens June 20th
DELIGHTFULLY SITUATED TERMS REASONABLE

Send 6 cents in stamps for beautifully illustrated book on Alaska, or "Valley, Plain, and Peak," to
F. I. WHITNEY, G.P. & T.A., St. Paul, Minn.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Travel

"Where Times are Prosperous"

SPEND YOUR SUMMER VACATION IN THE

Rocky Mountains

TAKE THE . . .

ROCK ISLAND ROUTE

To Denver, Colorado Springs, or Pueblo.

ONLY DIRECT LINE TO COLORADO SPRINGS, MANITOU AND PIKES' PEAK

4 HOURS QUICKER TIME TO CRIPPLE CREEK

which should be included in your trip, and an investigation of the resources of this place may well repay your visit.

Tourist Dictionary ...Sent Free... Apply for it.

Address **JOHN SEBASTIAN,** Gen'l Pass. Agent, CHICAGO.

Summer in the Country

Are you looking for some place which combines Health, Pleasure, Economy?

If so, send 6 cents for postage, or call and get **free** at offices below the illustrated book, "Summer Homes." It gives list of hotels, farm and boarding houses, with

BOARD AT $5 PER WEEK

and upward, in Sullivan, Ulster, and Delaware Counties, on the main line and branches of the New York, Ontario, and Western Railway; 2,000 feet above the sea; location, prices, fares, &c., all in it. In New York, at No. 2 Battery Place; 165, 171, 371, 944, and 1323 Broadway; 737 6th Ave.; 134 East 125th St.; 273 West 125th St.; 251 Columbus Ave.; 92 East 14th St.; and 13 Astor Place. Ticket Offices, foot of Franklin and West 42d Sts.; in Brooklyn, 4 Court St., 860 Fulton St., 98 Broadway, "Eagle" office, 249 Manhattan Av., Greenpoint. **ILLUSTRATED HOMES,** containing half-tone reproductions from photographs of 535 of the hotels, farm and boarding houses advertised in "Summer Homes," can be purchased of any ticket agent, price 25c. J. C. Anderson, General Passenger Agent, 56 Beaver St., N. Y.

RAMSDELL LINE

Steamers leave Pier 24 N. R., foot Franklin St., for Cranston's, West Point, Cold Spring, Cornwall, Fishkill Landing, and Newburg, week days, 5 P.M.; Sunday, 9 A.M.; 132d St. & N. R. 9:25 A.M. Returning leave Newburg daily 7 P.M. U S. Hotel at Newburg landing. Dinner 50 cents

LOW PRICES FOR BOARD in Attractive Summer Homes.—Write the Maine Central R.R., Pass. Dept., Portland, Maine. Full summer service in effect June 21st to White Mountains, Bar Harbor, Rangeley Lakes, Moosehead Lake, St. Andrews. Guide-books, folders, and full information on application.

SUMMER COTTAGES

TO RENT—On the ocean, at Wainscott, East Hampton, L. I., summer cottage, fully furnished; 14 rooms; bath-houses on ocean; pier on lake; surf-bathing, rowing, sailing, golf and tennis on place. Address Mrs. W. D. WHITNEY, New Haven, Conn.

To Rent, Furnished, for the Summer
SPACIOUS COLONIAL HOUSE
With Tennis-court, Stable, Garden, Ample Grounds
At AMHERST, MASS.
From LAST of JUNE TO MIDDLE of SEPTEMBER

Large parlors, reception-room, spacious library, dining-room, butler's pantry, study; wide, well-lighted halls and stairways; six large and four smaller chambers, bath-rooms, dumb-waiter, large kitchen with range, laundry, etc.; open fireplaces; piazzas on two sides; beautiful prospect across Connecticut Valley westward to Berkshire Hills and south to Holyoke range; attractive drives. Sauveur Summer School in session at Amherst. Everything furnished except table silver. Rent for the season, $400. A horse, carriage, saddles, etc., and a Jersey grade cow, new milch, at reasonable additional charge, if desired. Address, with references, "P. P., Box K, Amherst, Mass."

Summer Cottages

WANTED for Summer Months
A SMALL FURNISHED COTTAGE

For occupancy by four ladies, in White Mts. (N. H.) Region, Tamworth, Conway, or Jackson preferred. Address M. G. FRENCH, 225 Bishop St., New Haven, Conn.

SUMMER HOME To let, furnished, at **Lakeville, Conn.,** desirable place for family of seven or eight. Pure water; first-class market, choice vegetables; fine driving, wheeling, boating, society. 1,000 feet elevation. Terms moderate. Address E. S. C., 414 Quincy St., Brooklyn.

MT. DESERT—Seal Harbor.—Furnished houses for $175, $250, $350. Hot-water bath in second story. W. M. GRISWOLD, Cambridge, Mass

THE CATSKILL COTTAGE OF MISS FRANCES E. WILLARD (the "Eagle's Nest"), at Twilight Park, Haines Falls, New York, is offered for rent for the coming season. It is two thousand feet above the sea, and commands a fine view of the Hudson River Valley and the Berkshire Hills. It is near the Squirrel Inn. Six rooms, furnished. A photograph may be seen at the office of The Outlook. Also, at Twilight, a new twelve-room cottage; artistic; fully furnished; finely located, near Club-House; to private family only; photographs. For particulars apply to MARY A. LATHBURY, 17 Webster Place, East Orange, New Jersey.

FOR RENT OR SALE—At Floral Park, L. I., in midst of acres of flowers; three minutes from station; shade, fruit, garden, lawn; large house and barn; fine drives; healthful; terms to suit. G. C. McKEE, Port Washington, L. I.

TO LET, FURNISHED

A house containing 12 rooms; over an acre of ground, with large shade trees and a stable, at

Highland Avenue Station, ORANGE

For particulars address Mrs. S. A. C., Tremont Place, Orange, N. J.

SUMMER CAMPS

CAMP ACADIA, for Boys
Lake Winnipesaukee, N. H.

Best of references. Finest advantages on the whole lake. Athletics and mountain excursions a specialty. Study optional. Illustrated circular free. Address Rev. J. L. QUIMBY, Gardiner, Me.

ADIRONDACKS! CAMP CEDAR!! A Summer School for boys under 16 years. July 1st to Sept. 9th. Study optional. Address E. D. MONTANYE, Trenton, N. J.

Camp Scola, Lake George Summer camp for boys; best references; terms moderate. Address LA FAYETTE & BARTOW, Bloomfield, N. J. F. M. Lafayette, Williams, '92; Edward Bartow, Williams, '92.

HOTELS AND RESORTS

Canada

Delightfully situated on shore of Lake Ontario, at the mouth of the Niagara River

QUEEN'S ROYAL

Opens June 15th HOTEL and Cottages

NIAGARA-ON-THE-LAKE, CANADA

Picturesque golf links. Tennis, beach bathing, black bass fishing, boating. Beautiful wheeling country. Thirty minutes from Niagara Falls.

Latest sanitation **Rates reasonable**

Send for illustrated pamphlet.

McGAW & WINNETT, Queen's Hotel, Toronto.

"The Pentanguishene"

PENETANG, ONT. (Muskoka District). Canada's Great Summer Hotel. Electric lighted; every convenience. Fine tennis courts. Fishing and boating unexcelled. **Open June 8th.** PATTERSON & PAISLEY.

ACADIA HOTEL

TRACADIE, PRINCE EDWARD ISLAND

Unrivaled as a health and pleasure resort. Boating, fishing, and surf-bathing. House opens June 15. Send for circulars. J. C. HALL, Manager.

LAND of EVANGELINE.—Viewbank Farm. Beautiful situation; grand view; fine sandy beach; good bathing and pleasant drives. For particulars address A. G. Donald, Kingsport, Kings Co., Nova Scotia.

Colorado

COLORADO SPRINGS, Colo.: The Antlers

Illustrated book, describing Colorado Springs, sent on request by E. BARNETT, Proprietor.

Connecticut

THE POCOTOPAUG

Near Lake Pocotopaug, East Hampton, Conn. Homelike house; clean rooms; good beds; excellent table; fine boating and fishing. For circulars address (Mrs.) C. B. BUELL.

Connecticut

CREST VIEW SANITARIUM **GREENWICH, CT.**

Enlarged, improved, first-class in all respects; home comforts. H. M. HITCHCOCK, M.D.

CHELSEA INN and COTTAGES

Hampton Hill, Conn., Windham Co. Location on one of the highest and most picturesque hill-tops in the State; connecting farm supplies fresh vegetables, milk and cream; all kinds of berries; a great variety of wild flowers. Cottages to rent in part or entire; rates from $8 to $12 per week. Parties seeking a cool, quiet, healthful and restful place in the country, write for circular. F. E. WHITTAKER.

PEQUOT HOUSE AND COTTAGES

NEW LONDON, CONN.

Will Open on May 30

"A delightful combination of seashore and country life at the Pequot."

A number of furnished cottages, with hotel service and board, to let for the season.

For terms and circulars address

BLANCHARD & HAGER
NEW LONDON, CONN.

Moseley's New Haven House

FRONTING YALE UNIVERSITY
OPPOSITE THE GREEN

NEW HAVEN, CONN.

Is one of the few older hotels that has been thoroughly modernized and is as comfortable as the newer hotels. The table is of the best quality, and board by the week at greatly reduced rates during July and August. Terms on application. SETH H. MOSELEY.

WEANTINAUG INN

New Milford, Conn.

Under new management. Accommodations for coaching parties. OSCAR FLORENCE, Manager.

Maine

BAR HARBOR, MAINE **RODICK HOUSE**

300 rooms. Rates, $2 to $4 per day. Season rates on application. ALBERT W. BEE, Lessee and Manager.

"THE BAY VIEW" **Ferry Beach, Bay View, Saco, Me.**—A unique summer resort; seashore and country combined. Pure spring water; perfect drainage; accommodates 200. Send for illustrated booklet. Mrs. E. MANSON & SON, Owners and Managers.

AN ENCHANTED ISLE

HOTEL MADOCKAWANDO and Annex

on Heron Isle the Enchanted, will open June 20th. For circulars address E. ROGERS, North Adams, Mass., until June fifth; after, to Heron Island, Maine.

PARKER HOUSE

KENNEBUNKPORT, MAINE

CHARLES S. PATTEN - - - - - - - Proprietor
Send for illustrated booklet

KITTERY POINT, MAINE

PEPPERRELL HOUSE

Four miles from Portsmouth, N. H. A pleasant and healthy summer resort. Seashore and country combined. Safe boating. Good fishing. For descriptive circular terms, etc., address E. F. SAFFORD, Prop.

Blue Hill Inn

Near Mount Desert, Blue Hill, Me.

WILL OPEN JUNE 20

Perfect in all appointments; electric lights; pure spring water; table unexcelled—of a New England type. Rates, $10 to $15, single; $18 to $25, double. For further particulars address, until June 15th, H. L. BANKS, Manager, care Marlborough Hotel, Broadway & 36th St., New York.

MAINE A summer boarding-house; large, pleasant rooms; hot water in bath-room; three minutes' walk to the seashore. For further particulars address Mrs. S. J. HERRICK, North Brooklin, Me.

POPHAM BEACH, MAINE
THE ROCKLEDGE

FINEST VIEW ON THE ATLANTIC COAST

A thoroughly modern first-class hotel. Excellent Cuisine, fine Orchestra, perfect drainage, grand beach and surf bathing. No hay fever. Rates reasonable. Address J. D. FORSYTH, Mgr.

(For other advertisements in this department see following pages.)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Maine

THE HIGH ROCK OGUNQUIT, ME.
The leading house. Good location; good beach; boating, bathing, fishing, and pine woods. J. H. Littlefield.

Ty'n-y-Coed
CAMPOBELLO ISLAND— PASSAMAQUODDY BAY
Beautiful scenery; gigantic cliffs; delightful drives golf links. For rates, circulars, etc., address
JOHN A. SHERLOCK,
373 Commonwealth Ave., Boston, Mass.

Bay Point Hotel
ROCKLAND BREAKWATER ROCKLAND, ME.
THIS LARGE, WELL-EQUIPPED HOTEL will open June 15, under the control of Mr. N. P. Sewell, six years at the head of the Islesboro Inn.
The Bay Point has the most magnificent location on the Maine coast, with elevators, electric lights, hot and cold salt-water baths, and the most perfect water, absolutely pure. The cusine and attendance will be of the best, rivaling any hotel in the State. Fine boating, fishing, lawn tennis, splendid drives, and beautiful scenery; an ideal home, with exquisite surroundings and complete table. N. P. SEWELL.

SEASIDE INN
SEAL HARBOR, Mt. Desert Island, Me.
Opens June 10. Send for ill. booklet and rates.
A. & J. CLEMENT.

"OCEAN HOUSE." Leading Hotel at York Beach, Maine, directly opposite surf bathing. Send for circular, which give attractive features; terms liberal; fine playgrounds for children; good table; bathing fine.

PASSACONAWAY INN
OPEN JUNE FIRST
GILLIS & MURRAY, MANAGERS
York Cliffs, Maine, and 71 Broadway, New York.

Massachusetts

Powder Point Hall
and Cottages, DUXBURY, MASS.
Good boating, bathing, and shade-trees. Illustrated circular. "The Pilgrim Town of Duxbury."

Hill's Mansion House Easthampton Mass.
First-class in all its appointments. Send for descriptive circular to WILLIAM HILL, Manager.

THE SURFSIDE
GLOUCESTER, MASS.
F. H. SAWYER, Proprietor
Situated on a beautiful beach; grand harbor and ocean view; picturesque scenery; good bathing, boating, fishing, and delightful drives; excellent cuisine; luxurious beds; perfect drainage; will reopen about June 1st. Everything new and clean. Send for circular.

BERKSHIRE HILLS
PECK'S INN
VAN DEUSENVILLE STATION, N. Y., N. H. & H. R. R.,
BERKSHIRE DIVISION
SEASON, JUNE 1 TO NOV. 1. Address for terms, &c.,
PECK'S INN, Great Barrington, Mass.

FIFTEEN MILES FROM LAND
Minot's Light can be seen from the piazzas of
THE PRESCOTT
on King's Beach. A charming ocean view. Hotel Prescott is now open and ready for guests. Circulars of
Mrs. F. H. GOULD, Lynn, Mass.

THE HESPERUS MAGNOLIA MASS.
Open June to Oct. Reduced rates in June and September. ORRA PAIGE, Propr.

By the Sea
The Magnolia
Magnolia, Mass.
One hour from Boston on the North Shore. Sea and country pleasures. All improvements. Accommodates 300. Book and rates of H. W. PRIEST, Proprietor.

Marblehead Rockmere Point COVE COTTAGES
Will open Ninth Season. For health, pure air, fine views, unequaled. Prominent headland; grounds and beach for bathing, boating, and fishing *private for our guests.* Special rates for June. Address J. R. GILES.

Massachusetts

HOTEL TUDOR Nahant, Mass.
OPEN JUNE TO OCTOBER
A hotel strictly of the First Class.
WILLIAM CATTO, Proprietor.

THE ISLAND OF NANTUCKET
30 Miles at Sea
If you would stay at the leading hotel, it will be
THE SPRINGFIELD
Send for a copy of our illustrated pamphlet, "On Summer Seas," which gives full information.
C. H. MOWRY, Proprietor

VERANDA HOUSE ISLAND OF NANTUCKET
Will open June 15th. High, healthful; fine ocean views. Pleasant, homelike house, accommodating about 100 guests. Mrs. S. G. DAVENPORT.

A Pleasant Summer Home at **Northampton, Mass.** Open for guests July 1, 1896. Broad verandas, open grates, gas, bath accommodations. For circulars address Mrs. R. E. ROBOTHAM, 24 Green St., Northampton, Mass.

CAPE COD
AWAY OUT TO SEA
Write to **Highland House,** North Truro, Mass.

EAST BAY LODGE
Osterville, Mass. Cape Cod.
Write for descriptive pamphlet. N. H. BEARSE, Propr.

Turks Head Inn
ROCKPORT, MASS.
Extreme point of Cape Ann, overlooking Thatcher's Island. Fine sea views and bathing beach. Will open for the season in June. For plans and circulars address J. F. HARVEY, The Ericson, 373 Commonwealth Avenue, Boston.

The Winne-egan Baker's Island, Salem, Mass.
The most charming summer resort on our New England coast. Opens June 13. Send for illustrated booklet.
NATHAN R. MORSE, M.D., Prop'r.

Ocean House Swampscott
MASS.—Opens June 25th under the management of MEAD & BROOKS. For booklet and full information, address Mead & Brooks, Proprietors, Swampscott, Mass.

BERKSHIRE HILLS
THE GREYLOCK
WILLIAMSTOWN, MASS.
The best hotel, and the most beautiful village, in the Berkshires. Open May 15th. For circulars or rates address SEISER AND VINING, Proprietors.

New Hampshire

BARTLETT, N. H.
CAVE MOUNTAIN HOUSE
Very pleasantly located, right in the heart of White Mountains; within 12 miles of the famous Willey Slide, 15 miles of the Notch, and an easy day's trip to Mt. Washington; all modern improvements; accommodates 75; $7 to $12 per week; reduced rates for families remaining the full season. E. A. STEVENS, Bartlett, N. H.

The GRAMERCY THE WHITE MTS. BETHLEHEM, N.H.
1,600 feet above sea-level. Delightful summer home for families. Send for booklet. E. STIMPSON.

WHITE MOUNTAINS
BETHLEHEM, N. H.
Turner House and Farm Long and favorably known to summer tourists. Unsurpassed views of White Mountain Scenery. Large, airy rooms. For circular address J. N. TURNER & SON.

New Hampshire

THE UPLANDS
AND COTTAGES, BETHLEHEM, N. H.
Located on the highest point in town; wide lawns thorough heating for late guests; accommodates 150.
Send for guide to Bethlehem. F. H. ABBOTT, Prop.

SENTER HOUSE
Centre Harbor, N. H.
On beautiful Lake Winnipesaukee. A modern hotel, well equipped. Excellent cuisine. Location offers all advantages of both mountain and lake. Fine bass fishing. Pure water supply from Belknap Spring; temperature of water, 44°. **Write for illustrated booklet.**
A. W. EAGER, Manager.

BLAIR'S HOUSE
J. C. BLAIR & SON
P. O. Address, BLAIR, N. H.
Also Managers
ASQUAM HOUSE SHEPARD HILL
P. O. Address, HOLDERNESS, N. H.
Send for Circulars.

INTERVALE, N.H. BELLEVUE HOUSE
Open June 1. Fine views of the mountains. A pretty booklet is sent free. J. A. BARNES' SONS.

Jackson, White Mountains, N. H.
The Iron Mountain House
Will open June 1. Special rates until July 15. Send for illustrated circular. W. A. MESERVE.

PLINY RANGE HOUSE
WHITE MOUNTAINS
GEO. W. CRAWFORD & SON, Jefferson Highland, N. H.

SOO-NIPI PARK LODGE Lake Sunapee, N. H.
Private hotel; 1,200 ft. above sea; modern improvements; home comforts and quiet; grounds, 400 acres; two miles lake shore; promenade pier; bracing climate; pine and balsam; safe boating; beach bathing; mountain drives; N. Y. physician. Rooms for May, June and July (height of salmon, trout, and bass fishing season). Address THEO. R. SHEAR, 29 Wall St., N. Y.

MOUNT PLEASANT HOUSE in the White Mountains, N.H.
OPENS JULY 1st
The new cottage opens June 15th, with single an double rooms at low rates. Parlor-cars from New York through by daylight. ANDERSON & PRICE, Mgrs. also of Hotel Ormond, Florida.

The Grand Mont Vernon, N. H.
1,100 feet above the sea. **Season June 25 to Oct. 1**
HARRY A. EDGERLY, Proprietor
220 Devonshire St., Boston, Mass.

WHITE MOUNTAINS
HOTEL LOOK-OFF SUGAR HILL, N. H.
Tenth Season. Opens June 15. Elevation, 1,900 feet; free from hay-fever; finest scenery in the mountains; electric lights, elevator, new plumbing; pure Look-Off spring-water; excellent livery; telegraph and telephone. Also an elegantly furnished Cottage to rent. Special low rate for June and July. For terms and circulars apply to HIRAM NOYES & SONS, Managers, Sugar Hill, N. H., or to C. H. SEVERANCE, Marlborough Hotel, New York City.

Sunset Hill House
WHITE MOUNTAINS, N. H.
OPENS JUNE FIRST
To give those who wish to go to the country early an opportunity to spend the most delightful month of the season in the midst of the finest scenery of the White Mountain region. Descriptive booklet sent on application to
BOWLES & HOSKINS,
Sugar Hill, N. H.

White Mountains
CRAWFORD HOUSE Opens June 29.
SUMMIT HOUSE Opens June 29.
FABYAN HOUSE Now Open.
TWIN MT. HOUSE Opens June 20.
BARRON, MERRILL & BARRON
O. G. Barron, C. H. Merrill, W. A. Barron
Inquire of H. W. MERRILL, 33 Union Square, N. Y.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New Hampshire

PROFILE HOUSE AND COTTAGES
WHITE MOUNTAINS, N. H.
OPENS JUNE 29. CLOSES OCTOBER 1.
Address Hotel Vendôme, Boston, or Profile House N. H. TAFT & GREENLEAF.

New Jersey

THE CHALFONTE

OCEAN FRONT, ATLANTIC CITY, N. J. Sea-water baths in house. Elevator and every modern convenience. Send for illustrated booklet. E. ROBERTS' SONS.

THE IRVINGTON
ATLANTIC CITY, N. J.
A cheerful, homelike hotel **on the Beach**; excellent table; reasonable terms. CHAMBERS & HOOPES.

ATLANTIC CITY, N. J.
THE SHELBURNE
On the Ocean Beach
Open throughout the year. Every convenience, including hot and cold sea-water baths, passenger elevator, etc. J. D. SOUTHWICK, Manager.

BERNARDSVILLE, N. J.
SOMERSET INN
AND COTTAGES **Open June 3d**
35 miles from New York, on the D., L. and W. R. R., in the Highlands of New Jersey, via Barclay or Christopher St. Ferry. GEO. W. TUTTLE, Manager.

OCEAN REST, Ocean City, New Jersey.—Directly on the beach; large porches; excellent bathing and good table. Terms, $5.00 to $7.00 per week; $1.00 to $1.50 per day. Mrs. S. E. SCHERER. Phila. Add., 3643 Locust St.

Long Branch
West End Hotel and Cottages
Cottages open Thursday, June 11.
Hotel opens Thursday, June 25.
New and improved toilet and bath arrangements on every floor of the hotel. Plans can be seen and engagements made at the
NEW YORK OFFICE, 52 BROADWAY (ROOM 39)
D. M. & W. E. HILDRETH, Proprietors.

WILBURTON-BY-THE-SEA
SPRING LAKE, N. J.
OPENS FOR THE SEASON ON JUNE 13TH.
R. K. LETCHWORTH.

ON THE OCEAN FRONT!
"The Paradise of Watering Places"
SEVEN MILES BELOW LONG BRANCH
MONMOUTH HOUSE
Spring Lake Beach, N. J.
Open from June 20 to October.
BENJAMIN H. YARD, Proprietor.
Write for descriptive pamphlet, containing terms and information, New York Office, "Scofield's," Metropolitan Building, Madison Square.

New York City

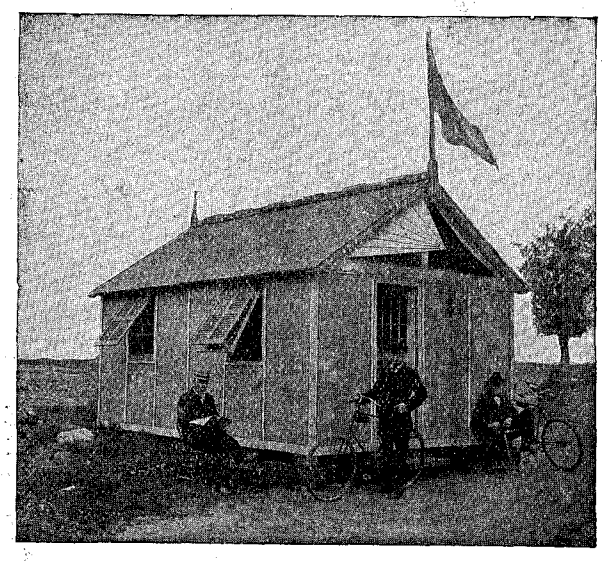
ST. DENIS
Broadway and 11th St., NEW YORK
Opposite Grace Church **EUROPEAN PLAN**
Rooms $1.00 per Day and Upward
In a modest and unobtrusive way there are few better conducted hotels in the metropolis than the St. Denis.
The great popularity it has acquired can readily be traced to its unique location, its homelike atmosphere, the peculiar excellence of its cuisine and service, and its very moderate prices.
WILLIAM TAYLOR & SON.

New York

Heart of the Adirondacks
ADIRONDACK LODGE
Location perfect—a cool and delightful combination of lake, forest, and mountain. Cuisine and accommodations of the best. Beautiful shady walks; mountain-climbing, &c. Address New York Agency, 147 West 88th St.

THE DOWIE HOUSE (WESTERN CATSKILLS)
Altitude 1,840 ft.; large communicating rooms; modern conveniences; excellent table; beautiful scenery. For particulars and city reference apply to CHAS. MOORE, Andes, Del. Co., N. Y. Season from May 15th to Nov. 1st.

We shall be pleased to send you our Catalogue about



Portable Camping Houses

if you are interested

We make them all sizes, styles, and prices.

ADDRESS

AMERICAN PATENT PORTABLE HOUSE COMPANY, Corona, N. Y.

New York

BLUE MOUNTAIN HOUSE
Adirondacks, Blue Mountain Lake (Ham. Co.), N. Y.
2,000 feet above the sea. Finest views in Adirondacks. Write for circulars. TYLER M. MERWIN, Prop.

The Algonquin and Cottages
ADIRONDACK MOUNTAINS
Situation commands magnificent scenery on Lower Saranac Lake. Recent improvements include electric lighting. Open June 1st. Pamphlet and terms on application. JOHN HARDING, Algonquin, N. Y.

BUFFALO, N. Y.
THE NIAGARA HOTEL,
Cor. Porter Avenue and Seventh St.
Now is the time for tourists, families and business men to stop at this charmingly located hotel. It is homelike and comfortable. Table unsurpassed. Large, cool rooms, with or without baths. Free from noise and smoke. Beautiful palm house and conservatory. **Rates Low.** Take Niagara Street Trolley Line. **C. J. SPAULDING, Manager.**

CATSKILL MOUNTAIN HOUSE
Open June 20. 3½ Hours from New York.
CATSKILL MOUNTAIN HOUSE CO., Catskill, N. Y.

CHATEAUGAY CHASM HOUSE
CHATEAUGAY, N. Y.—Rates, $8 to $15. Open June 1. For pamphlet address GEO. H. CRAPON.

THE BANNER HOUSE
Chateaugay Lake, N.Y. J. S. KIRBY, Prop'r.

MT. MEENAHGA
OPENS JUNE 2d
A Summer Home, with SIX COTTAGES CONNECTING. 100 miles from New York. 1,500 ft. above sea-level. In the midst of great natural beauty. Pure water; dry, exhilarating air; electric bells; gas; steam heat and wood fires. Peculiarly attractive in June. For circulars and rates address U. E. TERWILLIGER, Ellenville, N. Y.

GREYLOCK HALL
FAR ROCKAWAY, LONG ISLAND, N. Y.
Information on application. Mrs. R. MOTT, Propr.

THE CARL MYERS BALLOON FARM, Frankfort, N. Y. Elegant country mansion; city conveniences; gas, best plumbing, 7 baths, spacious grounds, airy verandas, fine views; no home similarly equipped open to the public. Circulars.

The Highland House
GARRISON-ON-HUDSON, N.Y.
Directly opposite West Point, 50 miles, 1¼ hours from New York City. A select family hotel. *Pure mountain air; purest spring water; sanitary arrangements modern and perfect.* Excellent table a specialty. Tennis, croquet, bowling, beautiful drives, fine wheeling. Open in May. Write for booklet. J. W. & G. W. GARRISON.

GLEN LAKE HOUSE
FAMILY HOTEL TERMS REASONABLE
Dry mountain air; beautiful scenery; fishing; boating; all amusements.
E. BIRDSALL, Mgr. S. T. BIRDSALL, Prop.
Glen Lake, Warren Co., N. Y.

New York

BAY VIEW HOUSE, Lake George.—Beautiful, healthy location. Large rooms. Rates, $5 to $7 per week. Photo at Outlook office. Address E. PEABODY, Gull Bay, Lake George, N. Y.

Catskill Mountains
Hotel St. Charles
OPENS JUNE 1st
Delightful month in the mountains. Hotel complete with every modern convenience, including passenger elevator. For booklets, rates, etc., apply to F. H. SCOFIELD, Metropolitan Building, Madison Square, New York; or to J. H. BURTIS, JR., Propr., Hunter, N. Y.

TREMBLEAU HALL
LAKE CHAMPLAIN, Port Kent, N. Y. Open June first. 'Bus meets all boats and trains. Write for illustrated booklet. FARRELL & ADGATE.

THE GEM OF THE ADIRONDACKS
LAKE DUANE
Beautiful scenery; good fishing and boating; pure running spring water throughout the house; bath-rooms, steam heat, old-time fireplace, and all conveniences. Fine drives. A quiet and restful retreat in the woods and mountains. Terms moderate. For full particulars and circulars write to W. J. AYERS & SON,
Hotel Ayers, Lake Duane, Franklin Co., N. Y.

LAKE GEORGE—Hulett's
The most picturesque part of the Lake. Good table; boating, bathing, fishing; country attractions. Rates are moderate and there is plenty to do. For illustrated book address H. W. BUCKELL, Hulett's Landing, N. Y.

"MORE BEAUTIFUL THAN THE BAY OF NAPLES"
This is what Washington Irving said of
Huntington Bay
LOCUST LODGE. Cottages Attached
Now open. **Special Prices for June.**
Address NELSON MAY, Huntington (L. I.), N. Y.

WILLEY HOUSE
IN THE ADIRONDACKS
2,000 ft. above sea-level. For illustrated circular address HARVEY WILLEY, Keene, N. Y.

Adirondack House
KEENE VALLEY, N. Y.
S. KELLEY, Prop'r. Illustrated Booklet on application.

ESTES HOUSE, Adirondacks
Booklet sent on application to J. H. ESTES, Prop., Keene Valley, Essex Co., N. Y.

ADIRONDACKS
HOTEL CHILDWOLD
AND COTTAGES
On LAKE MASSAWEPIE
For illustrated pamphlet and general particulars address New York office, 626 Tract Building, 150 Nassau St.
WM. F. INGOLD, Manager.

(For other advertisements in this department see following pages.)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New York

ADIRONDACKS

The RUISSEAUMONT

At Lake Placid, N. Y.

WILL OPEN, JUNE 1st. Special Rates for June. Address T. EDMUND KRUMBHOLZ.

WOOLSEY HOUSE

LIVINGSTON MANOR, SULL. CO., N. Y.

1,500 feet above the sea. Accommodates seventy-five. JOHN W. BUSSEY, Prop'r.

ADIRONDACKS

The Chateaugay

At Upper Chateaugay Lake

Magnificent location. Modern house. Reasonable rates. All outdoor sports. No hay-fever. For terms, etc., address C. W. BACKUS, Merrill, N. Y.

FERNWOOD HALL LAKE OZONIA

One of the most healthful and beautiful Homes in the Adirondacks. Send for Booklet. FREDERIC M. HEATH, Owner, Potsdam, N. Y

Mizzen Top Hotel

Quaker Hill, Dutchess Co., N. Y.

Two hours from New York, by Harlem R.R. A first-class family hotel. Opens June 20. 1,200 feet elevation.
N. S. HOWE, - - - - - - Proprietor
Post-Office and R.R. Station, Pawling, N. Y.

RICHFIELD SPRINGS, N. Y.

Twenty-Second Season

Spring House and Baths

OPEN JUNE 20th TO OCTOBER

New York Office: Windsor Hotel. T. R. PROCTOR.

SABBATH DAY POINT HOUSE on Lake George

N. Y. Write for circular to F. E. CARNEY, Sabbath Day Point, N. Y

LAKE GEORGE Silver Bay House

OPEN JUNE TO OCTOBER

A select family resort. Sanitary conditions are the best. *Absolutely pure mountain spring water.* Milk, vegetables, and fruits from the hotel farm and gardens. Large recreation hall detached from main house. Best bathing beach on the Lake. Saddle-horses, carriages, and a fine fleet of rowboats. References to best families in N. Y. and Brooklyn. Terms very moderate; special for June. Photo. Booklet sent. Address, until June 1st,
M. WILSON, 215 West 57th St., N. Y., or
J. J. WILSON, Silver Bay, N. Y.

Hotel Uncas On Lake George

New hotel; appointments complete; rates are moderate; steamers land at hotel pier. Circular, reference, and terms. Address SMITH SEXTON, Silver Bay, N. Y.

Excelsior Spring Hotel

SARATOGA, N. Y., is unique in that it combines all the advantages of a great resort with the pure air, the quiet, and the greater freedom of the country. Opens third season under present management June 1. Illustrated booklet. C. W. LAWRENCE, Proprietor.

WHITE SULPHUR SPRING HOTEL, Saratoga Lake. Thirteenth Season. Boating, hunting, and fishing. Send for new illustrated circular.
T. C. LUTHER, Prop., P.O. Saratoga Springs, N. Y.

HUESTIS HOUSE

SARATOGA SPRINGS, N. Y.

Open from May 15 to Nov. 1st

Enlarged and greatly improved since season of '95. Send for illustrated pamphlet.
W. B. HUESTIS, Prop.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or pleasure. The appointments of a first-class Hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur-Water baths. Dry tonic air, **Saratoga** water, croquet, lawn-tennis, etc. Open all the year. Send for illustrated circular.

New York

THE ELMORE SAYVILLE, (L. I.), N. Y.

Select family hotel, delightfully located on Great South Bay. **Opens June 10.** JAS. L. SPAULDING, Proprietor.

ATCHINSON HOUSE

STAMFORD, N. Y. Elevation 2,000 feet. Write for Booklet. W. D. ATCHINSON, Prop.

CHURCHILL HALL

STAMFORD, N. Y.

Healthful, Homelike, Attractive. Send for descriptive and illustrated circular with opinions of Henry Ward Beecher and Dr. Lyman Abbott.
S. E. CHURCHILL, M.D., Stamford, N. Y.

STAMFORD IN THE CATSKILLS GREENHURST

First class in all respects, recently enlarged and improved. Open grate fires. Bath-rooms and closets. Sanitary connection with village sewer. Terms reasonable. For circulars and all particulars address E. E. VAN DYKE.

"THE CATSKILLS"

The Greycourt Inn

STAMFORD, N. Y.

Electricity. Send for circular. S. J. BROWN.

HUBBELL COTTAGE

Stamford (N. Y.) in the Catskills Modern improvements. Large rooms. Prices moderate.
H. P. HUBBELL, M.D., Prop'r. Circulars on application.

INGLESIDE

STAMFORD, N. Y.

Now open. For rates address E. O. COVEL

New Grant House

STAMFORD, N. Y.

Open June 1st to Nov. 1st. Elevation, 1,800 ft. For booklet address JOHN P. GRANT, Prop.

NEPTUNE BRINE BATHS

For Rheumatism, Gout, and Nervous Diseases

The Glen Springs

A Sanatorium for those Seeking Health and Rest

A medical staff experienced in the use of the Waters. All approved therapeutic appliances and modern improvements. ALL FORMS OF BATHS.

VALUABLE MINERAL SPRINGS

NEPTUNE SPRING is a 67 per cent. Brine, containing the largest amount of Chloride of Calcium of any Spring in the world. Location overlooks thirty miles of Seneca Lake. Send for illustrated pamphlet.
WM. E. LEFFINGWELL, Manager, Watkins, N.Y

ADIRONDACKS

SCHROON LAKE Pine Grove

A Physician's home for the care and treatment of those suffering from Pulmonary or Nervous affections. Full particulars on application. Best of reference furnished. Open June 1st, 1896. H. W. LINCOLN, M.D., 113 Hancock St., Brooklyn, N. Y.

IN THE LAND OF PEACE

The Ontio, Unadilla, N. Y.

THOUSAND ISLANDS

Among America's most charming resorts; the NEW COLUMBIAN HOTEL, at 1,000 Island Park, N. Y., and the HOTEL WESTMINSTER, Westminster Park, Alexandria Bay, N. Y.; great family hotels; modern and first-class; charges moderate. Send for descriptive pamphlet and terms.
H. F. INGLEHART & SON, Proprietors.

BOARD AT RIVERSIDE FARM, Essex Co., on the banks of Boquet River, in sight of Adirondack Range. Two miles from R.R., one from post-office. Good table. LEMUEL WHITNEY, Wadhams Mills, N. Y.

Beatty Homestead Sixty miles from N. Y. City; extensive piazza; large rooms; plenty of shade. Circulars and photograph at The Outlook. MARGARET BEATTY, Washingtonville, Orange Co., N.Y.

New York

Wawbeek Lodge

ADIRONDACKS

THE HOTEL WAWBEEK AND COTTAGES open July 1 to October 1.
UPPER SARANAC LAKE.
Unsurpassed in location and appointments.
SELECT PATRONAGE.
Guides, Rowboats, Naphtha Launch, Carriage and Saddle Horses.
URIAH WELCH, Mgr.
Address Wawbeek P. O., Franklin Co., N. Y., or Fifth Avenue Hotel, New York.

The Evergreens

Pleasant rooms; large lawn; boating; bathing. Also a large and a small Cottage to rent.
Mrs. L. A. JAGGER, West Hampton, L. I., N. Y.

THE WESTPORT INN

Westport-on-Lake Champlain, N. Y. Fine climate. "Westport Mountain Spring" water. Health record very high. No mosquitoes. Mrs. O. C. Daniell, Man.

ADIRONDACKS BLISS HOUSE, F. L. BLISS, Prop'r., **Wilmington, N. Y.**
5,000 ft. above sea. Best of trout-fishing. Accommodates 50. $8 to $10 per week. Boats free to guests.

CATSKILL MOUNTAINS

SOPER HOUSE, Windham, N.Y.

Accommodates 75; elevation, 1,800; modern improvements; hot and cold water on all floors; amusement hall; bowling, boating, lawn tennis, etc. Send for circular.

Windlemere Tarrytown-on-Hudson, N.Y.

Magnificent scenery; beautiful drives; shade, lawns, piazzas, sun-parlor. Commutation, 11 cts. each way. Address as above.

Oregon

PORTLAND, OR.—THE PORTLAND. One of the most complete and elegant hotels in this country; American plan; $3.00 per day and upward.
W. H. BARMORE, Manager.

Pennsylvania

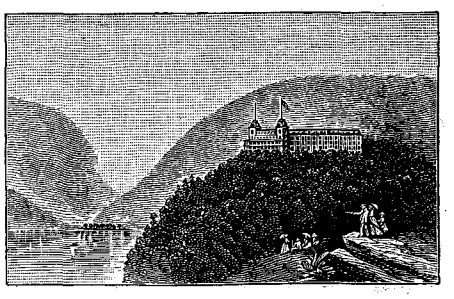
THE GLENWOOD

DELAWARE WATER GAP, Pa.

Capacity 200. A popular and healthy mountain resort high, cool, and delightful; large shady grounds; fine driving, boating, bathing, and fishing; elegant rooms; fine table and best service; rates moderate. Open in May. SEND FOR CIRCULAR. JOHNSON BROS.

Mountain House Delaware Water Gap, Pa.

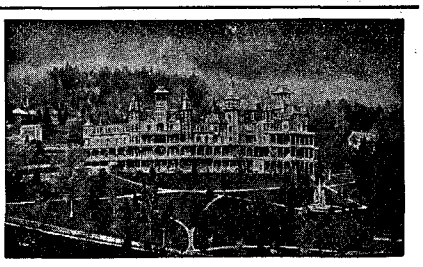
Twenty-sixth season. A comfortable, attractively located, popular house at this well-known resort. Send for circular. Mrs. THEO. HAUSER & SON.



WATER GAP HOUSE

DELAWARE WATER GAP, PA.

Situated in the Blue Ridge, in northern Pennsylvania, 2½ hours from New York by D., L. & W. R.R. Healthful and beautiful. **Opens June 10.** L.W. BRODHEAD.



WALTER'S SANITARIUM

Walter's Park, Wernersville, Pa.

In the mountains of Pennsylvania, only 2 hours from Philadelphia, 4¼ hours from New York. The most beautiful of locations. No Malaria, Mosquitoes, or Dew. Air, Water, and Scenery unexcelled in Europe or America. Buildings of mountain granite. Electric Light and Bells, Hydraulic Elevator, Steam Heat and Open Grates, Sun Parlor, Livery, Dairy; Baths, Massage, Swedish Movements, Electricity, Oxygen. Physicians of 25 years' experience. Billiards, Pool, Lawn Tennis, Bowling, Croquet. Circulars free.
Be sure to address correctly, WALTER'S,
Always, **WALTER'S SANITARIUM,**
Walter's Park, or Wernersville, Pa.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Pennsylvania

Glen Summit Hotel

GLEN SUMMIT, PA.

OPEN JUNE 20. On L. V. R. R., four and one-half hours from New York; 2,000 feet elevation; finest driving and bicycling, and all other amusements; first-class orchestra; steam heat; elevator; rooms en suite, private bath. W. H. CROSBY, Manager.
For booklets and other information apply to FRED. SCHOFIELD, Metropolitan Build'g, Madison Square, N.Y.

MOUNTAIN SUNSET HOUSE
WERNERSVILLE, PA.
First-class amily place, 4 hrs. from New York City, 2 hrs. from Phila. Delightful climate; fine dry air; pure water; cool nights. Booklet free.

GOOD BOARD; pure mountain air; good water; nice drives; cheap rates. Send for circular and terms to THEO. REICHARD, Prop., **MOUNTAIN VIEW HOUSE**, Mount Bethel, Pa.

Rhode Island

THE MASSASOIT
NARRAGANSETT PIER, R. I.
Now open. Terms reasonable. J. BABCOCK.

The New Mathewson
Narragansett Pier, R. I.
OPENS JUNE 20th
SEND FOR CIRCULARS AND TERMS TO 260 FOURTH AVE., N. Y.

The Queen of American Watering-Places
Leland's Ocean House
NEWPORT, R. I.
Season of 1896 opens June 25th. Long and favorably known as the most fashionable Summer Hotel in America. WARREN LELAND, Jr., Mgr. New York office, 306 5th Ave.

Vermont

Summer Board Among the Mountains
An ideal Vermont village; the purest of water, fresh fruit and vegetables, and comforts of a home. A few boarders can be accommodated. Address
Mrs. A. P. SHERMAN, Dorset, Vermont.

SUMMER BOARDERS.—Farm house; accommodates 10 or 12; five minutes' walk from village; large shady lawn; good board; $1.00 per day. Address
Mrs. A. F. SMITH, Manchester Centre, Vt.

The Montvert **Middletown Springs, Vermont**
Celebrated for its magnificent scenery, bracing air, fine drives, and Mineral Springs, which possess medicinal and healing properties which have made their fame worldwide. 3,000 feet above the sea, its elevated position ensures a dry atmosphere in which malaria is unknown, and where sufferers from hay fever obtain immediate relief.
Accommodations for 350. Appointments, cuisine, and service of the highest order. Send for pamphlet, terms, etc.
E. W. EAGER, Manager
THE HANOVER, 2 E. 15th St., New York City

FAIRVIEW FARM, North Hartland, Vermont.—House large, shady: high elevation; modern improvements; abundance of fresh dairy products. Terms from $5.00 to $7.00 a week. ELISHA B. GATES.

LAKE ST. CATHERINE HOUSE
WELLS, VERMONT
Among the Green Mountains, delightfully located 150 feet from water's edge of beautiful Lake St. Catherine; mountain scenery; boating, fishing, and bathing; fine roads for bicycling. For descriptive booklet apply to Recreation Department, The Outlook, or to
IRVING WOOD, Prop.

ARCADIA RETREAT
In the Green Mts.
An ideal place for rest and recreation. Beautiful scenery; pure air; pure water; fishing and boating. Information at The Outlook office or address J. R. Parker, West Burke, Vt.

Virginia

HOTEL ALPHIN **Hot Springs, Bath County, Virginia.** Three hundred yards from the Mammoth Bath House. All modern improvements; opens June 10th, 1896; remains open throughout the entire year. Address L. C. ALPHIN, Proprietor.

West Virginia

Old Sweet Springs
SWEET SPRINGS, W. VA.
Open May 15th, 1896. The most beautiful and healthful of all **mountain resorts**; all kinds of amusements; first-class in every respect; rates to suit the times. For descriptive circular, etc., address A. E. WHITE, Mgr.

About People

—At the Booksellers' dinner in London the other day, S. R. Crockett told how he was recently introduced to a lady to whom his profession was mentioned. "Mr. Crockett," she said during the evening, "I hear you are an author. Have you published any of your works yet?" Mr. Crockett enjoyed telling the story, though it was at his own expense.

—The University of Strasburg contained in 1883 three men, each unknown to the other, and each of whom has since achieved international fame. The trio consisted of Paderewski, then musical instructor at the University; Professor Röntgen, professor of physics; and Nicola Tesla, who was installing an electric plant for the University.

—Professor Röntgen dislikes being lionized. He recently intended to spend a few days in Florence, Italy, but hardly had his arrival become known when 200 students came to salute him. He told them bluntly they would have done better to attend their lectures. Later on, hearing that other demonstrations were planned, he took the first train and left the city.

—Bishop Potter tells the following story about himself: "I was walking in one of the down-town streets in New York the other day," he said, "and as I passed by two small boys one said to the other: 'There goes the Bish. He's no chump.' Now, I don't know what the word chump means, but I am gratified that the boy was able to identify me."

—"Ian Maclaren" (Rev. John Watson) has been delivering his lecture on "Certain Traits in Scottish Character" to large audiences in England. One of his stories is about a Scotch family who lived in the parish of Dr. Norman Macleod. A member of the household was taken seriously ill, and the minister of the adjoining parish was sent for. He did not recognize the mistress of the house when he arrived. "You do not attend my church?" he said. "No: Dr. Macleod's," was the answer. "Then why did you not send for Dr. Macleod?" asked the minister. "Send for Dr. Macleod!" exclaimed the woman; "did you think we would risk Norman with typhus fever?"

—M. Catulle Mendes, the poet, had a queer experience at a Colonne concert recently. He was to begin the entertainment with a lecture, but the audience refused to listen to him and insisted on hearing the music instead. Matters were not improved by the poet's losing his temper and calling the audience names, and he was compelled to withdraw. At the beginning of the second part of the programme he again put in an appearance with his manuscript, and was driven off the stage once more. But when the concert was over, those who cared for music only went away, and Mendes delivered his lecture after midnight to those who stayed.

—Prince Bismarck, in receiving a deputation the other day, said: "Nobody is ever quite satisfied, and it would be a misfortune if all were. All striving after something better would be at an end if everybody were content—that is clear. God has therefore planted discontent in us as a spur, and therefore each of you will have his wishes and be grateful to our public institutions, in so far that they give you the possibility of satisfying those wishes as far as human imperfections admit of it. But give up believing that a general state of content will ever arise in the world, either by means of social democracy or in any other way—that is impossible. We should become nothing but idle dogs, like the South Sea Islanders, who lie under the palm-trees and do nothing but eat dates, which fall into their mouths. Content is not in the world."

DEAFNESS
and Head Noises relieved by using **Wilson's Common Sense Ear Drums.** New scientific invention; different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet.
WILSON EAR DRUM CO.,
Offices: 155 Trust Bldg., Louisville, Ky. R. 171, 1192 Broadway, N. Y.

PICTURE TAKING IS EASY
With a **BULLS-EYE** Camera
No Dark Room is required as it uses light-proof film cartridges and can be loaded in daylight. Complete illustrated manual, free, with every instrument.
LIGHTEST, SIMPLEST.
$8.00 and $12.00.
EASTMAN KODAK CO.
Booklet Free. **Rochester, N. Y.**

THE NEWTON REST CURE
WEST NEWTON, MASS.
A private house in a fine situation has been arranged by a physician to receive a limited number of ladies temporarily disabled through nervous diseases.

Kiamensi Home for Epileptics
A quiet rural retreat under the constant personal care and professional supervision of experienced specialists.
A home—not an Asylum.
For particulars address
HORACE BRADLEY, M.D., Box 262, Wilmington, Del.

Does Your Hair Fall Out?
Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

DEAFNESS & HEAD NOISES CURED by my **INVISIBLE** Tubular Cushions. Have helped more to good **HEAR**ing than all other devices combined. Whispers heard. Help ears as glasses do eyes. **F. Hiscox, 853 B'dway, N.Y. Book of proofs FREE**

SUBSCRIBERS' WANTS

Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

A REFINED WIDOW or single woman in want of a home in a refined family (consisting of a widower and his grown son) where her company is needed mainly as companion, and who would be treated as one of the family, may learn particulars by addressing BOOK PUBLISHER, care of The Outlook. Reference among the best. Salary reasonable.

YOUNG EASTERN WOMAN, college educated, one year abroad, present position superior girls' school, N. Y. City, desire Western position. Competent to supervise large home, care for young people, motherless children, or fill other responsible position. Highest personal references. Soon visit Chicago. Address R., No. 1,282, Outlook Office.

HOME FOR AN INVALID.—An experienced nurse having an attractive home, half an hour from New York, will receive an aged person or invalid. Best references from New York physicians and families. Mrs. N., No. 1,190, care Outlook.

YOUNG WOMAN OF ABILITY wishes half-day position in Chicago as assistant to minister, lecturer, literary worker. Experienced stenographer. High references. Miss FAIRCHILD, 574 E. 43d St., Chicago, Ill.

AT EAST ORANGE, N. J.—An attractive furnished room, closets, bath, gas, large shaded grounds, with board if preferred. Three minutes from Brick Church Station. References. Address No. 691, care Outlook.

TUTORING.—Yale Junior, well up in admission requirements and class work, competent, experienced, will tutor during summer vacation. Best references. Term address, G. 17.—1010 Chapel St., New Haven, Conn.

TUTORING wanted by a young man, a teacher of two years' experience. Has done private work and traveled with boys. Best of references. Address THEODORE F. COLLIER, Englewood, N. J.

SUBURBAN HOMES can be bought direct from owners at an advantage to the buyers; also first-class plots for investment. Address GRANDVIEW LAND COMPANY, 354 Fourth Avenue, New York.

IN REFINED, private New York house, central location, cool corner, rooms, liberal home table. Best references. Also in delightful seaside cottage, July–August. Address No. 1,281, care The Outlook.

TO LET—For the season of '96, an eight-room cottage, "Wyndmoor," at 'Sconset, Nantucket Island. Unobstructed ocean view; driven well on premises. Address A. G. B., Bryn Mawr, Pa.

AMHERST COLLEGE SENIOR desires position as tutor or traveling companion for whole or part of year '96–'97. Highest references. Address P. O. Box 654, Amherst, Mass.

WANTED—For July and August, position as nursery governess by young lady college student. Terms moderate. References. Address No. 1,280, care of Outlook.

WANTED—Employment during the summer by Yale student, S. S. S. '98. References. Address No. 1,251, care The Outlook.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ARMOUR'S EXTRACT OF BEEF

I Am So Glad

you didn't forget a Jar of

Armour's Extract of BEEF.

We're sure to want it wherever we go. It improves soup so much, and a cup of refreshing Bouillon can be made with it, anywhere, in a minute.

Send for our little book of "Culinary Wrinkles," mailed free.

Armour & Company, Chicago.

ARMOUR'S EXTRACT OF BEEF

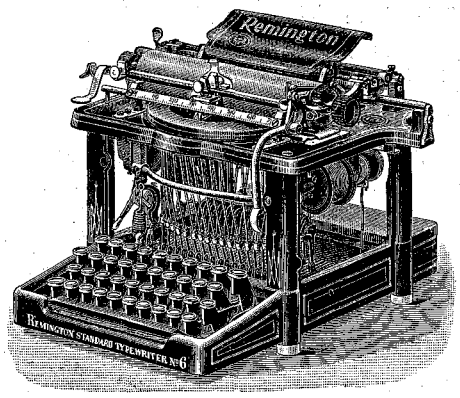
COPYRIGHTED—1895.

IVORY SOAP

A garb of white well typifies
The purity that inward lies.
So "Ivory's" whiteness doth express
That pure clean soap brings cleanliness.

The Procter & Gamble Co., Cin'ti.

Value Received



every time, say buyers of the

NUMBER **SIX** MODEL

Remington

Standard Typewriter

Value in Work Done; in Time Saved; in Convenience—always ready; in Service—always reliable.

Send for Illustrated Booklets

WYCKOFF, SEAMANS & BENEDICT
327 Broadway, N. Y.

Twenty-first Annual Statement

Provident Savings Life

OF

NEW YORK

CHAS. E. WILLARD, President
SHEPPARD HOMANS, Chairman of the Board

Assets, January 1st, 1896,	$1,981,355.50
Liabilities, 4% Standard,	1,200,824.08
Surplus,	780,531.42

$165.00 of Assets to each $100.00 of Liabilities

Income in 1895,	$2,273,533.17
Paid Policy-holders in 1895,	1,506,412.15

The Best Company for Insurants, and Consequently the Best Company for Agents

Three first-class GENERAL and two first-class SPECIAL AGENTS WANTED

HOME OFFICE:

29 BROADWAY, NEW YORK

Metropolitan Agency Office, 173 Broadway

PROSSER & HOMANS, General Agents

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED